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Franklin Graham makes strong impression at Mission Niagara

ALAN DOERKSEN

Many people went forward to commit their lives to God in response to Franklin Graham's challenge

Alan Doerksen

NIAGARA FALLS, Ont. — Although he is not nearly as well-known as his famous father, Franklin Graham is coming into his own as an evangelist. His messages met with strong, positive responses during Mission Niagara, held in early May. A team of 150 area churches helped the Crusade succeed.

As of May 7, 16,200 people had attended the Crusade, held at Niagara Falls Memorial Arena; 837 had gone forward to commit their lives to Jesus, reports Willy Klassen, Mission Niagara's associate director.

Franklin Graham has been preaching at Crusades since 1989 but has gotten more attention since he was named heir to his father's ministry last year.

At first, the younger Graham was reluctant to get into Crusade work, Klassen notes. "One of his main concerns was being compared with his father."

Graham was also busy with other Christian work. For 17 years he has been president of Samaritan's Purse, an international relief organization. But since 1989, Graham has committed to spending 10 per cent of his time each year preaching. That works out to eight to 10 Crusades a year.

Youthful energy

It was John Wesley White, an associate evangelist with the Billy Graham Evangelistic Association, who first encouraged Franklin to preach at Crusades, says Klassen. The younger Graham reluctantly agreed to go to Anchorage, Alaska. When he saw people come forward to commit their lives to God, "he was overwhelmed" and decided to continue this work, says Klassen. As a speaker, Franklin is "a straight-shooter. He's to the point. There isn't a whole lot of emotion in what he says." Graham "feels very much drawn to speak to young people."

Many young people attended and responded enthusiastically to two youth services during Mission Niagara. The May 6 meeting featured upbeat rock music with a Christian message from Al Denson, from Texas. And the Dennis Agajanian Band played a lively mix of country and gospel.

All week long The Praise Band led in singing contemporary Christian songs. After Graham's message on May 6, they sang "Come as you are" — a new song with the same message as the familiar Billy Graham theme song: "Just as I am."

Guilty of idolatry

Franklin Graham presented a straightforward gospel message encouraging commitment to Jesus. "Tonight, you're going to have to make a decision," he emphasized. Graham based his message on the story from Daniel 5 about how King

See **GRAHAM** *page 2...*

Canadian children suffer from insecure bonding

Gordon Legge

CALGARY — Mark Genuis says the data speaks for itself:

* The suicide rate for Canadian children 10-14 years old has risen 1,101 per cent since 1955.

* The suicide rates for those 15-19 has risen 600 per cent in the same period.

* The suicide rate for Canadians 15-19 is the third highest in the industrialized world.

* The number of young people charged with violent crimes rose 116 per cent between the mid-1980s and 1994.

* The rate of clinical levels of emotional illness in teenagers and young adults is 20 per cent — one out of every five.

GORDON LEGGE

Dr. Mark Genuis

Bad bonding

The reason for these trends? Insecure bonding with parents. The way Genuis reads it, the findings indicate that when children under the age of five receive more than 20 hours a week of care from people other than their parents, it has a significant, detrimental impact on the child's behavior, on bonding with parents, and on social and emotional development.

With that data in hand, Genuis founded the National Foundation for Family Research and Education in 1994. It recently established its headquarters in Calgary with plans to open an office in Toronto by year's end.

Genuis's organization is research-driven. He's emphatic in emphasizing that it has no affiliation with any particular group. He doesn't want to taint its findings or credibility.

But the foundation's focus is a subject central to the heart of every religious tradition. And many with strong religious convictions support its efforts.

"Centuries of religious thought have focused on a few areas," says Genuis. "One is the importance of the family and the responsibility for caring for one's children and serving one's family in a selfless and loving manner. It appears to me that

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Graham challenges youth to accept Christ

ALAN DOERKSEN

The Dennis Agajanian band performs at Mission Niagara

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Belshazzar of Babylon was feasting and drinking out of cups taken from the Israelites' temple when he saw the hand of God writing on the wall. Belshazzar was "guilty of idolatry, and many of us are guilty of idolatry," said Graham, giving the example of sports becoming an idol. Belshazzar was also guilty of pride, immorality and drunkenness. He didn't repent and God judged him and took away his kingdom and his life.

"All of us have sinned against God," Graham said, telling of how he had rebelled and didn't want to be in a "spiritual straitjacket." At age 22, "I got on my knees one night and accepted God's pardon," he said. "The only way to have a right standing with God is through Jesus Christ. If you have broken just one of God's laws, its the same as if you broke all of them."

Graham assured his listeners: "There's nothing God won't forgive you if you're willing to come to him...."

Graham closed by inviting people to come forward to make a public commitment to God. Several hundred did. Graham led them in a "sinner's prayer" and then announced: "May 6 is your spiritual birthday."

Graham encouraged those who came forward to start reading the copies of the Book of John given to them by counsellors. "Yeah, that's right — homework!" he said to the students in the crowd.

Mission Niagara had a children's event which featured Lesha Campbell, a ventriloquist who presents the gospel with puppets. As a result 164 children responded, giving their lives to God. The Crusade also provided simultaneous translation into Arabic, Japanese, Chinese, German and Spanish.

Franklin Graham will return to Ontario this fall for Central Ontario Mission, which will be held in Kitchener, October 6 to 9. Klassen, who has worked full-time for six months with Mission Niagara, will also help to organize Central Ontario Mission.

Poor parenting can lead to adolescent delinquency

... continued from page 1

centuries of religious thinking has also taught that self-fulfilment is found not in seeking happiness but in reaping rewards of service."

Growing up in a "very, very close" Catholic family of four boys, Genuis's interest in the family development began as a teenage counsellor at a day camp in Scarborough, Ont.

He clearly remembers a melancholy, withdrawn young girl who didn't fit in. One day, she went out and collected pledges for a swimathon. Much to everyone's surprise, she managed to cover 100 lengths despite being a weak swimmer. But when Genuis called her mom to tell her the good news, the mother's response was, "No she didn't."

The mother, a single parent, denied her daughter's accomplishment. It was then that Genuis first began to realize the extent to which a parent influences a child's development.

Genuis, 31, the father of twin girls aged 2 1/2, went on to obtain a doctorate in counselling psychology from the University of Alberta where he examined the consequences of parental bonding. Using research accumulated during the past 40 years, along with his own comprehensive analysis, he found that insecure parental bonding is one of the primary causes of delinquency and/or emotional difficulties in adolescence.

He found that daycare, grandparents or next-door neighbors are an inadequate substitute for parents, and that regular separation from parents puts children at risk for insecure bonding.

He also found that if a child is insecurely bonded to one parent, there is a greater likelihood it will be insecurely bonded to the other parent. Family instability and violence also lead to insecure bonding. "This bond is a central element within our emotions, which directs much of our behavior."

The implications for Genuis are clear. Encouraging "non-parental care" will only lead to higher taxes, emotional distress, continued trends of increased crime, lower work productivity and higher business costs due to mental illness.

'Anecdotal' theories

Genuis is troubled by the fact that so many important decisions affecting the family are based on unfounded "anecdotal" theories rather than empirical knowledge about parenting and families. For instance, children require both "quantity" and "quality" time from parents

"Shortly after finishing his research, he met Michael Heier, president of Trinity Energy, a Lloydminster oil and gas exploration and production company, who liked what Genuis wanted to do. Heier helped Genuis get his foundation going by providing office space and financial assistance in a downtown Calgary office tower.

The foundation was established to conduct research on family issues and to educate government, academia and the community. Since it's incorporation in November 1994, it has come under fire from supporters of increased funding for daycare. "But there's been little to no substantial critique of the information itself," he says.

To ensure that its findings are not clouded by emotional and personal biases, the foundation has established an international academic advisory council. With a $200,000 annual budget it has launched some ambitious projects, including 2 1/2 minute radio spots to be aired nationally five days a week; a parent preparation and information program for new and prospective parents; and a research project examining 1,000 of the country's most serious criminal offenders to find out why they commit and repeat crimes.

The foundation is also supporting a private member's bill, expected to be introduced soon in the House of Commons, calling for the conversion of the childcare expense deduction to a tax credit for families, and extending the benefit to families in which one parent is at home taking care of the children. The Alberta government is considering a similar measure.

The foundation accepts no government funding, choosing to rely on the corporate sector and public donations.

Whenever Genuis trots out his data, people are "shocked and amazed." Often they feel helpless. Genuis hopes his group can change that. "We have no desire to engineer society. We're not telling people how to make decisions. But we can educate them so they can make informed decisions."

Misdirected letter helps start Mission Niagara

Alan Doerksen

ST. CATHARINES, Ont. — A misdirected letter helped to start Mission Niagara, says George Prins, a key organizer for the Crusade.

In November 1994, Prins, a member of Bethany Christian Reformed Church in Fenwick, Ont., got a letter from Mission Ontario inviting him to be part of the Billy Graham Crusade that was held at SkyDome last June. Prins went to an introductory meeting in Burlington, Ont., and found no other people there from the Niagara region.

ALAN DOERKSEN

George Prins

He telephoned Mission Ontario's office in Toronto to ask why. "The secretary seemed oblivious to my complaining and told me that the Niagara region had not really been invited to assist in Mission Ontario. She told me that my name should not have been on the list and I should not have been invited to the Burlington seminar. To get me off the phone, she suggested that I write a letter to [Mission Ontario's] office explaining my situation."

Prins did that and got a response from Stan Izon, who was interested in setting up a Mission Niagara, separate from Mission Ontario. After letters were sent to 200 churches in the region, about 30 people, including Prins, met for an organizational meeting in St. Catharines in late November 1994.

They decided to ask Franklin Graham to come to the area and soon had arranged for him to be in Niagara Falls in May 1996.

One member of the planning team, Chris Fowler, suggested a theme verse for the Crusade: Psalm 29:3: "The voice of the Lord is over the waters; the God of glory thunders, the Lord thunders over the mighty waters." "That really sounds like Niagara Falls!" comments Prins. Since that meeting, 150 churches, including about six CRCs, became involved with planning the Franklin Graham Crusade.

News

Billy Graham's MTV-style 'Starting Over' is the largest Gospel telecast in history

2.5 Billion 'Short Attention Span' viewers watch fast-moving outreach, the largest in evangelist's ministry as he delivers a powerful 'end times' message

Dan Wooding

At the age of 77, Billy Graham has "started over" with a new-style of outreach — that has reached the largest audience in his life, but has also presented the Gospel message to a brand-new audience of younger people who would not normally tune into a Christian program.

Millions of homes all over the world were turned into "mini-stadiums" during April as families and friends gathered in front of their television sets for evangelistic "house parties" to view Billy Graham's telecast "Starting Over," which was aired on television channels in more than 160 countries and on international satellites which, between them, reached 2.5 billion people — about two-thirds of the world's population.

In fact, on Sunday, April 14, the Billy Graham World Television Series brought the gospel to more people than on any previous day in history. This outreach, which Graham described as having "far greater impact than anything we have done before," involved broadcasting at prime time from northern Europe to northern Africa — on two of the largest intercontinental satellite networks in the world, STAR-TV and SKY satellite — a special evangelistic preaching program, featuring Graham.

"The interpretation of the program into 48 languages helped get prime-time exposure in many countries," said Bob Williams, director of international ministries for the Billy Graham Evangelistic Association. "The diversity of languages also gained the support of church leaders and government officials in many places.

Aimed at short attention spans

"Starting Over" presented Billy Graham's age-old message of reconciliation with God through faith and repentance in a new format that was aimed at a video-driven audience that does not normally attend church.

During the hour-long MTV-style program, which was also aired across North America, Graham's message was enhanced by music performed by acclaimed Christian artists. Visual techniques such as switching between color and black-and-white images and rapidly shifting scenes were meant to reflect people's desperate search for happiness. Graham's message that Christ is the answer to human needs was

CC FILES

Billy Graham

supported by testimonies from one-time ambassador to the United Nations, Andrew Young, Cliff Richard and Graham's son, Franklin.

"The program was aimed at the average cynical viewer who has a short attention span and took Mr. Graham's powerful message and amplified it visually, musically and artistically," said Bob Williams, from his office in Minneapolis, Minnesota. "We know that today some 70 per cent are under 30."

Graham's own age appeared to be a plus with many viewers — like the African man who said, "I have heard many Billy Graham messages. This time he has changed his style and I find it is more powerful than ever. It seems that the older he gets, the more powerful he becomes. He has a message for the end times before the coming of the Lord."

Positive reports from around the globe

In South Africa, where television executives said "Starting Over" was the most watched program in the country since the live broadcast of Nelson Mandela's inauguration ceremony, 50,000 home cell groups planned parties and these included more than 400 different religious groups of all races and denominations.

In Costa Rica, some 5,000 homes enlisted in "Operation Matthew," a program of co-operation between Graham's organization and local churches. In Santa Domingo, Ecuador, a church there organized "Operation Matthew" in 25 homes and also put up a big screen in their church building. Forty-eight people received Christ.

After the airing of the program in Argentina, the Billy Graham Center received a call from a person who said, "I had decided to end my life, going to the railway station and killing myself when a train would pass. Before leaving the house, I turned on the TV; I don't know why. The program, 'Starting Over' was just beginning. What the preacher was saying was exactly my problem: I am overwhelmed with problems that have no solution. I decided to continue watching the program. I am calling to tell you that the program saved my life."

In a neighborhood in Guayaquil, Ecuador, a family invited a group of neighbors, some of them drug addicts. The hosts said that during the two hour discussion that followed the program, all of the viewers "had an encounter with God." Also, in Ecuador, a 28-year-old woman was so discouraged that she was ready to end her life. She turned on the television and saw the phrase, "Starting Over." She had an encounter with the Lord and is now in contact with a pastor who is counselling her.

In Uganda, one producer, when asked his opinion of the Billy Graham telecast said, "This program has a unique approach. It looks at the reality around us of crime and violence. Of the economic difficulties. It shows people asking, 'What is happening?' And then the evangelist Billy Graham comes saying, 'Don't lose hope, there is Jesus Christ.' That is a powerful counterpoint to the daily drudgery that humankind faces."

A man in Brazzaville in the Congo, who was returning home from work at 9 p.m., said, "Usually at this time, the streets in Brazzaville are filled with people. I asked myself, 'Where can they be? Perhaps it is a football event.' Then suddenly I realized they were watching Billy Graham on television!"

Graham plants, God gives the increase

From trouble-torn Burundi came the question from one man, "Does Billy Graham know Burundi to prepare this message for Burundians?" His friend replied, "Billy Graham has prepared for the whole world but the Spirit of God knows Burundi and the Burundians."

When Bob Williams was asked if the success of the World Television Series indicates a new direction for the Billy Graham ministries, he replied, "We can't make a definite statement about that now, except to say that the Billy Graham Evangelistic Association is always looking for every opportunity to reach as many people as possible with the Gospel.

Dan Wooding is an award-winning British journalist now based in southern California where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

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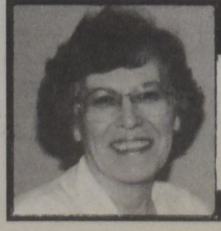

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Editorial

Who has seen the second birth?

I attended a Franklin Graham crusade last week in a hockey arena in Niagara Falls, Ont. William Franklin Graham is the namesake son and successor of Billy Graham. The elder Graham has Parkinson's disease and has been in failing health, especially since his appearance at the Toronto Skydome last year. Since then, Franklin, one of three associate evangelists working for the Billy Graham Evangelistic Association, is being groomed to take over from his famous father. Assistant editor of *Decision* magazine Amanda Knoke told me that these smaller Franklin Graham crusades provide a kind of apprenticeship program for Billy's son.

So it was with considerable interest that I attended the Niagara Crusade, called "Mission Niagara." The reason for the name change is that in Canada we don't want to offend the Muslims with a term that harks back to the Crusades of the Middle Ages, when the church organized campaigns to take Palestine away from the "infidels."

As I took a seat that allowed me to see both the platform and the people, I wondered how well Franklin would do. He had a mostly young audience this evening, it being youth night.

A suitable successor

Though we first had to endure a half-hour of music that was far too loud to be comfortable for me (I ended up with a headache), I was favorably impressed with the overall character of the evening, and with the presentation by Franklin Graham.

Franklin's person, style and message have many things in common with those of his father: he is good-looking, he has an excellent voice, he has an open demeanor that shows integrity, he is not manipulative, he has a simple message that brings out an awareness of sin and the need for salvation through Jesus Christ, he quotes the Bible frequently and he calls for a decision.

At the same time, he is not quite as dramatic as his father is and he lacks the weight of experience and knowledge that come with age. But I felt a sense of gratitude welling up in me that God has provided a promising successor to a man whom I have always admired for his simple and honest mission to the world. I believe that Billy Graham is a modern-day apostle of the Lord Jesus Christ. Perhaps Franklin Graham, who early in life had a hard time being the son of a world-famous father (the story of his rebellion is eloquently told in *Rebel With a Cause*) will be another apostle.

A decision now

Of course, being a Reformed believer, I always ask myself whether the calling for a decision "right at this moment" makes belief seem like something we can script, an act of someone momentarily influenced by music and words. Or is even this an act of the Spirit of Christ bringing new life to those who were lost? There is no doubt that the Billy Graham Evangelistic Association's philosophy is built on one little word, to the point that it is the name of their magazine: "decision." Every Billy Graham sermon ends with a call to make a decision now. Is that Arminian? And if it is, is that bad?

George Prins, Christian Reformed rose grower and former teacher from nearby Fenwick who initiated Mission Niagara, says that Old Testament Joshua is the best Arminian who ever lived because he asked the Israelites for a decision: "Choose for yourselves this day whom you will serve" (Joshua 24:15). He makes a good point. I would never fault any preacher for calling for a decision, though such a call belongs more in evangelistic services than in worship services. In fact, I would call Joshua a good Calvinist for asking for such a predestined decision.

I'm not worried either that some of those who come forward are not truly moved by the Spirit of God. I'm comfortable with any conversion percentage that rises above the zero mark, though effectiveness and responsible use of resources is a matter of concern.

At the same time I do believe that whenever the Church of God really puts its life on the line and suffers for the name of Christ, it can be extremely effective in bringing many others to Christ without resorting to "moment of decision" kinds of appeals. I also know from experience that those people who expect truth to be presented in a nuanced and contextual way without taint of salesmanship might be turned off by a Billy Graham rally.

Yet at the same time, I can see that many others who are struggling against sin and despair can be touched by only a few words about sin and salvation (see the story of Auke vander Sloot's conversion on p.20).

At what time the wind?

After his speech, Franklin Graham led the hundreds of mostly young people who had come to the front through a five-line prayer of repentance:

I am a sinner.
I am sorry for my sins.
I want to ask Jesus into my heart.
I want to trust Jesus as my Savior.
I want to follow Jesus as my Lord.

He then announced to them that, at 9:02 p.m., on the 6th of May, God in heaven forgave them and that 9:02 p.m., May 6, was their spiritual birthday.

I had to smile. American-style evangelism is so preoccupied with facts and figures. Using facts feeds a feeling of certainty. Yet rebirth is such a mystery. When Jesus talks about it he uses the analogy of the wind. "You hear its sound, but you cannot tell where it comes from or where it's going. So it is with everyone born of the Spirit." Can anyone determine that the wind arrived at 9:02 p.m.?

I have to be honest. Personally, the process didn't touch me. But that, I believe, is because for many years I have known myself to be a Christian. Being at the Crusade was like watching a kindergarten class in action. It's good to see it once, but I won't have the urge to go again for a long time, unless it is to be a worker.

But I will continue to thank God for putting it in the hearts of people to be excited about calling sinners from an existence of futility and hopelessness to a life of fruitfulness. Having a passion to further the salvation of lost souls is not a bad passion to have. May God inflict more of us with it.

BW

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Letters

Christians should not argue for a common morality

I read with interest your news report on CPJ's pursuit of justice for gays (CC, April 26). You report that CPJ "reminds the government that it is not its responsibility to make value judgments on the behavior of its citizens...."

Not long ago I shared with you a newspaper article in which Mr. Vandezande argues that "a view point too often heard" is that "our government should protect and promote our Christian heritage and values" (*London Free Press*, Aug. 19, 1995). In each case, Mr. Vandezande argues, on the basis of pluralism, that government serves as a morally neutral adjudicator for a morally diverse population. The government's role is to define and enact legislation according to a "common morality."

You will recall that this is precisely the same argument advanced by the Christian Reformed Committee for Contact with the Government in its discussion paper on euthanasia. They suggest "that legislation ought to be designed so that, within its context, each of the recognized constituent groupings in our society is able to follow [its] own moral imperatives and live according to the challenges of [its] own faith."

You suggested in your rebuttal to the discussion on euthanasia (Feb. 9) that this view could be considered a pragmatic or strategic one. That may be, though I question the wisdom of such a strategy, given the determination with which groups such as NAC and EGAL are pursuing their agenda.

A paradigm shift

I wish to challenge the members of the Christian Reformed community to see this view for what it is: a fundamental paradigm shift away from what we have historically understood our role as Reformed Christians in a secular society to be. We need to think seriously about this!

By way of example, I ask: Did we as a Reformed Christian community go out of our way to seek legal protection for those who felt that choosing an abortion was a morally legitimate choice? No, of course not. And what will come next? Society is on the verge of legitimizing homosexual relations between consenting teens and adults, as well as legalizing prostitution. Will we, as a Reformed Christian community, busy ourselves ensuring the rights of those engaged in pedophilia or adultery? Again, I think not.

Has historic Christianity ever shied away from advocating legislated restriction on moral behavior? Should it remain the objective of Reformed Christians to tirelessly seek to reclaim a lost civilization for Christ, to yearn and pray for, and to work towards a heartfelt societal transformation? Is it not our duty, as much as is possible, to try to protect society from the consequences of its sinful choices?

Trust God's timing

I am in no way suggesting that Reformed Christians not seek protection for those who are victims of hate crimes or racism. But being guided by the politically correct dictum of "tolerance" and compromise is tricky business. I prefer that we, in our witness to secular society and government, be guided by the scriptural dictum of patience, perseverance and forbearance, always speaking the truth, and trusting that in his own time, God will further his kingdom.

Then we can pray, as Paul suggests: "I urge... first of all, that requests, prayers, intercession and thanksgiving be made for everyone — for... all those in authority, that we may live peaceful and quiet lives in all godliness and holiness" (1 Tim.2:1-2).

John Stronks
Chatham, Ont.

Children of widowed parents also do well

Your article "Laws must be family friendly" (CC, May 3, 1996) was a summary of a column I wrote in defense of the traditional family for the *London Free Press*, March 9, 1996.

Since the whole column was not quoted, some of your readers may have gotten the impression that *only* two-parent families are strong families. This is not so. My original article clearly stated that children of widowed parents do well in school, being better adjusted than children from broken homes who are more likely to suffer from emotional and behavior problems.

These facts show that it is in the government's best interest to support and encourage traditional families and not show favoritism to same sex partners, common-law living and high school dropouts who have decided to live on their own (with or without partners).

God instituted the family structure for our own good and it still holds for today: strong families make strong nations.

Jacoba Bos
Strathroy, Ont.

Government succeeded where free enterprise failed

Somehow I doubt that Bob Goudzwaard suggested, "the old ways of dealing with social problems will no longer work. The governments have been dealing with problems by throwing money at them. In the end that doesn't solve problems but it does increase the deficit, adding to the vicious cycle of poverty and degradation" (CC, April 19, "Economist Goudzwaard's message dovetails with Native concerns"). But, perhaps he did say that. Nevertheless, the comment is a mantra for the uninformed; at best it's just twaddle!

Here are the facts. "Despite growing inequality in the distribution of market incomes in Canada, there has been no clear trend towards increased inequality among Canadian families over the last 15 to 20 years. This situation is markedly different from that in the United States where family income inequality has grown sharply since 1980. In Canada government transfers have had a significant equalizing impact on family income." (*Applied Research Bulletin*, H.R.D. Canada, Vol. 1, No. 2, 1995). In the vernacular that means government social programs have been very successful, where the free enterprisers failed, miserably.

Although public funding for social programs has been grossly inadequate in many respects, health, education, social services, social assistance, public pensions and public housing programs, have all shown remarkable success in advancing the quality of life for many Canadians. That's one reason the World Bank ranks Canada right near the top as one of the best countries in the world. The reason that some people, especially the poor, are disadvantaged is because this nation's wealth is distributed primarily through the institutionalization of greed.

Finally, the comments attributed to the CRC's John Stellingwerf about Aboriginal persons, "knowing better than we do and having the solution in their traditional ways, because they've been living this message for thousands of years" sound like some kind of romanticized post-modern colonialism.

Jake Kuiken
Calgary, Alta.

Shout of appreciation

Hey! I like your paper.

I'm not Christian Reformed; I'm Anglican. But I like your marvellous breadth of articles.

Sally Hortop
Mississauga, Ont.

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Sports

Long-time Calvin basketball coach resigns

Phil de Haan

GRAND RAPIDS, Mich. — Calvin College men's varsity basketball coach Ed Douma, 51, has decided to resign from that post, effective immediately. The move ends 30 years of being a head coach for Douma, the last 12 of which were at Calvin.

Basketball is undoubtedly *the* major sport at Calvin, and Douma has the best coaching record in the college's basketball history: 254 wins and 72 losses (77.9 per cent wins). He was named NCAA Division III Coach of the Year in 1992 when Calvin won the NCAA championship in Divison III.

As his reason for stepping down Douma cited "lots of pressures and time commitments" which get "overwhelming." He also noted, "I really don't enjoy the games as I once did." He is looking forward to spending more time with his wife and two teen-aged children.

Douma will stay at Calvin and coach in two somewhat less intense areas: women's golf and women's tennis, both of which he has coached before.

The college is considering several options for a replacement, including the possibility of an interim coach. Plans will be announced next month.

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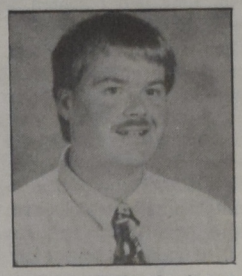
Celebrity status leaves some athletes in the dark ages

Rob Janssens

Sports



It's amazing what happens to simple, ordinary-looking, everyday people when they get a taste of success and feel the heat of the spotlight. And while even common, peasant folk like you and I can fall victim, "believing your own hype" occurs on a much grander scale in the glare of the media cameras. Maybe that's why many athletes don't read articles about themselves, and coaches like former Leaf skipper Pat Burns bar newspapers and sports talk radio broadcasts from the dressing room.

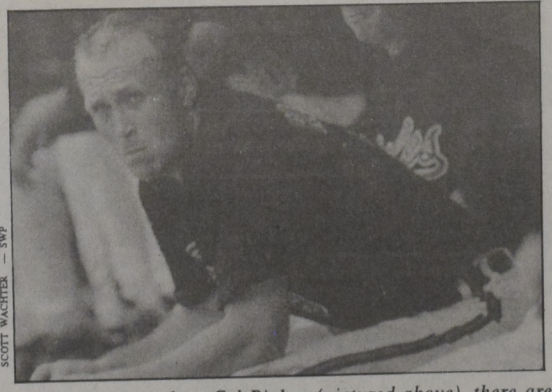
Because the media have a tendency to make the bad out to be even worse than it is, and the good situations into nirvana, athletes can find it difficult to remain level-headed. For every exemplary Cal Ripken and Orel Hershiser, there are buffoons like Albert Belle and Dennis Rodman, whose incessantly boorish behavior on and off the baseball field/basketball court defies explanation, outside of the field of psychiatry.

Were these fellows like this before they became celebrities? Did Belle viciously throw baseballs at innocent people as a child? Was he ever verbally abusive to young women when he was in high school, before fame sucked out 50 of his I.Q. points? (Belle's unprovoked attack on NBC reporter Hannah Storm during last year's World Series netted the Cleveland Indians' outfielder a $50,000 fine.) Before he was a household name, becoming the first player ever to hit 50 doubles and 50 home runs in the same year, were there ever magazine articles about him entitled "Tick... Tick..., Tick..." (as in time bomb), like *Sport Illustrated* recently carried? Likely not.

The meaning of multi-colored hair

What about the so-called Bad Boy of Basketball, Dennis Rodman? While his activities away from the court would make even Madonna and Hugh Grant blush, what is with the multi-colored hair, the outrageous tattoos, the head-butting of officials, the ripping off of clothing, the desire to play his last game wearing nothing more than basketball shoes?

Some people with more qualifications to decipher the human brain than I possess would say that Belle, Rodman and others of their ilk are simply seeking attention through negative behavior. As a teacher, I might agree — if they were 10-year-olds! Others might diagnose a deeply rooted inner turmoil due to whatever it is psychologists dig up which keeps such upstanding citizens from being held accountable for their actions. Maybe their mothers forced them to eat their brussel sprouts as children. Having to eat brussel sprouts certainly upset me!



SCOTT WACHTER — SWP

"For every exemplary Cal Ripken (pictured above), there are buffoons like Albert Belle and Dennis Rodman"

But the curse of celebrity does not affect all the famous, whether athletes, entertainers or politicians. (I'd go into detail about Sheila Copps and certain members of the Reform Party in this regard, but I'm dealing with sports, a much more serious and relevant pursuit than politics.)

There's another life

It just seems to me that those who are able to successfully adapt to the scrutiny of the media and the fickle nature of sports fans (yes, I mean you, too, Leaf fans), are those who, alongside their public personas have a stable and solid private aspect of their being. These are the (majority of) athletes who can separate what they do in front of 55,000 fans and a national media presence, and what they do, quietly, with an attitude of decorum and class, away from prying eyes.

All of us get frustrated, irritated and maybe even downright surly on occasion. But we try not to show off our sour moods in public.

Those who do we describe as classless and vulgar. Those who can control themselves in public and who always appear to be in control we respect and admire. If this is true for the people with whom we live and work, it's also the case for the rich and famous.

I started off by stating that we all can metamorphisize when eyes and lights are on us. Recently at a choir concert at my alma mater I saw people I thought I knew better turn pretentious and snobbish because we were singing something from a fancy German guy, long dead, in front of 800 people. Future Albert Belles and Dennis Rodmans? I hope not!

Rob Janssens teaches Grade 6 at Trinity Chr. School in Burlington, Ont. He has also coached baseball, cross-country, and soccer, and has strict guidelines for hair color and head-butting.

Author interview

Christians still uncomfortable with mental illness

No Longer Alone: Mental Health and the Church

by John Toews, with Eleanor Loewen.

Available from Herald Press, 490 Dutton Dr., Waterloo, ON N2L 6H7 or Mennonite Central Committee Canada, 134 Plaza Dr., Winnipeg, MB R3T 5K9 (204) 261-6381. $15.75.

Gordon Legge

Despite society's growing understanding of mental health problems, the church still finds it an uncomfortable area in which to minister.

Calgary psychiatrist and author John Toews has found that although mental health problems are more prevalent than diabetes and more widespread than cancer, heart and lung disease combined, they are hardly ever mentioned in church.

When Christians submit their prayer requests, health problems predominate. But they seldom mention mental health. Jesus Christ promised, "I came so that they may have life, and have it abundantly." But when Toews looks around him in Christian churches, he doesn't often see those promises fulfilled.

"This difference between the promises and our experience has always confused me," he says.

The most extensive study on the incidence of mental disorders in North America reported recently that a person has a one-in-three chance of experiencing a psychiatric disorder. And the incidence of illnesses like depression is rising. Nor is it any longer rare for adolescents to be depressed.

Christians might be different. But they're not. "We have problems like anyone else," Toews says. "In fact, as Christians we may feel our problems more intensely because we so often look at them as evidence of spiritual failure or not being right with God. So the faith that should help us with difficulties often seems to add to our difficulties."

"We can be agents either of healing or of distress," Toews says. "There is tremendous power for healing in the church among God's people. Too often, however, that healing is never realized because we do not know about another person's problems or how to respond.

Toews has also observed that too often the way people interpret and live their faith causes mental ill health. Understanding mental health problems and their interrelationship with faith helps people in churches to become the healing community they are called to be.

No resources, so he wrote his own

Toews is well-equipped to comment on the subject. With an office at the Calgary's Foothills Hospital, he teaches psychiatry at the University of Calgary. He's a member of Calgary's Dalhousie Mennonite Brethren Church.

His observations several years ago lead him to propose a Sunday school series on mental health and Christianity. When he couldn't find any resource material, he created it, out of which came *No Longer Alone*.

The book begins by defining mental health, and what it means in different stages of life. Toews addresses the troublesome subjects of "sin" and "healing." From there, he looks at anxiety, depression, addictions, schizophrenia and other psychotic disorders. Finally, he examines the church's role in healing, offering several suggestions.

The book's most important and helpful insight comes when Toews examines how people function in the mental and spiritual realms because these two realms overlap in their lives. "We were created for relationship," he says. So Toews explores how people function in small groups and community.

"This book is a call for us as a community to represent the healing power of Christ to those of us with problems," he writes. "The point is that in many ways we all have problems and all need healing." As such, Toews recognizes that everyone has a dual role, both in healing and in being healed.

These women writers deserve no prize

CC Staff

LONDON — Reuters News Agency reports that the quality of most of the novels submitted for a recently established British book prize for women authors was "abysmal," according to the award's judges.

The Orange Prize for Fiction, offering £ 30,000 as the top prize, was set up to counter the perceived prejudice against women authors in other British literary prizes, such as the Booker Prize. (In the last five years only four of the 29 writers short-listed for that prize were women.)

Judges released a short-list of six praiseworthy novels from which the winner of the Orange Prize would be chosen, but the adjudicators said that many of the books which did not make that list were of particularly poor quality.

"I thought the quality of entries was abysmal, terrible," novelist and judge Susan Hill was quoted as saying. "So many of the books were by women with nothing to say. And I have never read more sexual descriptions and four-letter words dragged in willy-nilly."

Another judge, book reviewer Val Hennessy, said, "I have judged several prizes before and I have seldom come across so many books that were so bad. Some were just drivel. I am ashamed that some of the titles submitted were even published, or that tree had to be cut down to provide paper for them."

The short-list consisted of four Britons — Marianne Wiggins (ex-wife of Salman Rushdie) for *Loveless Eden*; Julia Blackburn for *The Book of Color*; Helen Dunmore for *A Spell of Winter*; Pagan Kennedy for *Spinsters* — and two Americans: Amy Tan for *The Hundred Secret Senses*; and Anne Tyler for *Ladder of Years*.

Media/Arts

Study of television finds increased hostility to religion

ALEXANDRIA, Va. (EP) — Television programming in the U.S. is sharply at odds with the religious beliefs of most people, according to the third annual religion and media study conducted by the Media Research Center (MRC). L. Brent Bozell III, chairperson of MRC, challenged television networks to end the disconnection between their views on religion and what society has believed for decades.

"Studies show that 90 per cent of Americans have a strong belief in God. Yet the networks' coverage of faith, in both news and prime time entertainment, continues to be virtually nonexistent. And, when the networks do discuss faith, it is frequently ridiculed or disparaged. Television's treatment of religion doesn't reflect reality, it reverses it," said Bozell.

The MRC's report, "Faith in a Box: Television and Religion, 1995," was released last month at a news conference in Washington, D.C. The study is the most comprehensive analysis of television and religion ever done, covering almost 1,800 hours of prime time fare and 44,000 news stories.

The study of entertainment media found that the number of portrayals of religion increased slightly to 287 from 1994's 253, with most of the increase due to the debut of two new part-time networks which boosted total entertainment hours broadcast. CBS greatly increased its depiction of religion, but this was offset by a sharp drop at ABC.

Portrayals of devout laity and clergy, however, were considerably worse in 1995, according to the study. While in 1994 44 per cent of such depictions were positive, in 1995 only 11 per cent were positive. Negative portrayals of devout laity and clergy went to 64 per cent in 1995 from 35 per cent in 1994.

"Instead of airing programming that offends the religious," Bozell said, "the networks should attempt to match the success of CBS' 'Touched By An Angel,' the most unabashedly pro-faith series on prime time."

Most religion news coverage involved the Catholic Church, which attracted almost half of evening news stories and 71 per cent of morning segments which dealt with religion. The study found that CBS aired the most obviously negative stories about the Catholic Church, including a *60 Minutes* profile featuring 25 "dissidents" and no supporters, and a story which called Ireland a "church dominated backwater." The study also found that the religious right was portrayed as extreme and damaging to the Republican Party.

Bozell concluded, "The networks must be more fair-minded, and, yes, respectful, in their coverage of religious figures and the social issues with a religious tie. The media have a golden opportunity to improve their image by reflecting faith more positively.

Templeton offers awards for 'inspiring' movies, TV

LOS ANGELES, Calif. (EP) — *Dead Man Walking*, the story of a nun's work with prisoners on death row, became the first winner of a new Templeton prize for "inspiring movies" March 13. The first award for "inspiring television" went to an episode of "Christy," a short-lived CBS television series about a missionary school teacher. John Templeton, sponsor of the prestigious Templeton Prize for Progress in Religion, set up the new prizes to encourage productions that result in "a great increase in either human love of God or human understanding of God." The new awards were presented at the fourth annual Movieguide Awards Dinner, held in Los Angeles.

Church

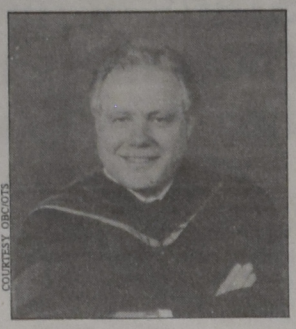
Stiller to leave Evangelical Fellowship, head Ontario Bible College

NORTH YORK, Ont. — Brian C. Stiller has been appointed President of Ontario Bible College/Ontario Theological Seminary (OBC/OTS).

Stiller, president of the Evangelical Fellowship of Canada (EFC) since 1983, has had the dual responsibilities of president of EFC and interim president of OBC/OTS for the past 10 months. He will continue to give leadership to the EFC until a replacement has been found for him there.

Board chair Archie McLean said, "In Brian Stiller's 16 years of leadership with Youth for Christ and nearly 14 years with EFC, he distinguished himself by taking hold of organizations in difficulty or in modest beginnings and growing them into national entities."

In accepting the appointment Stiller assured his EFC constituents that he has not abandoned that organization. "It needs to be understood that my love and commitment regarding the mission and work of the EFC are deep and strong. While my role will change over the coming years, as permitted, I will continue my close working relationship with this national ministry and national voice (EFC). My sense of God's leading to help build a strong and effective centre of undergraduate and graduate theological education comes out of my life-long vision that the Christian life must effect and transform our world."



COURTESY OBC/OTS

Brian Stiller

Leads through a crisis

Stiller first came to OBC/OTS in June 1995 at the request of the board of governors to help manage the college and seminary out of a severe financial crisis. Working through the summer as a volunteer, he put together a new management team and a fundraising plan. By September, both the college and seminary were fully operational. A new board of governors was elected in the fall to oversee a comprehensive five-year plan to strengthen the infrastructure of both schools as they continue to grow.

A strategic planning report is expected by this summer; however, preliminary results are favorable, and according to Stiller, "The vision rising out of the recent consultations on the future of OBC/OTS is what will lead us into becoming a dynamic and growing community. [We want to be] filled with a love for the Word of God, desirous of his fullness and power and [having] a deep concern for the spiritual needs of our community and the world. To realize this vision will require enormous commitment, energy and faith. We fervently seek to become a powerful tool in the hand of God to call this generation to consider Jesus Christ and to influence and shape our world."

Oldest Bible college in Canada

Ontario Bible College, which began in 1894 as Toronto Bible Training School, is the oldest Bible college in Canada and the third oldest in North America. In 1968, the college merged with London College of Bible and Missions (LCBM), becoming the largest Bible college in Canada. Recognizing the growing need for a quality Canadian graduate theological school, Ontario Theological Seminary was founded in 1976 as part of the enlarged institution. This year 71 students will graduate from the college and 111 from the seminary, joining nearly 7,200 alumni who presently serve across Canada and around the world.

Stiller is a graduate of Central Pentecostal College, Sask., the University of Toronto and Wycliffe College. He is author of numerous books, his latest being, *From the Tower of Babel to Parliament Hill* (soon to be released by Harper Collins). He will continue to host the weekly national television program *Cross Currents* on Vision TV.

He is married to Lily, and they have a son and a daughter. The Stillers live in Newmarket, Ont., and attend Cedarview Community Church.

Epidemiologist seeks explanation for the 10 plagues of Egypt

GREENWICH, Conn. (EP) — The Book of Exodus chronicles God's sending 10 plagues to Egypt to convince Pharaoh to set the Hebrews slaves free. Connecticut epidemiologist Dr. John Marr thinks he knows how God did it.

Marr and co-author Curtis Malloy present their theory in the May issue of *Caduceus: a Humanities Journal for Medicine and the Health Sciences.*

Marr's search for a scientific explanation for the plagues began about two years ago when he saw a letter in the magazine *Lancet* that described an itching problem. The headline read, "Third Plague in Egypt?" That prompted Marr to find a Bible and study the 10 plagues.

The authors theorize that the "bloody" rivers were infested with red algae, which would use up all of the oxygen in the water and kill fish. That would force the frogs out of the rivers onto land, where they would shortly die. With no frogs to eat insects, bugs would proliferate among the dead animal bodies.

The plague of lice could have been any small insect, argues Marr, since insects had not yet been carefully classified. The authors suggest culicoides: it lays eggs in the dust, its emerging larvae eat decomposing animals (such as fish and frogs), and it can cause itching in humans.

Swarms of flies would find a haven in a land filled with the bodies of their traditional predators — fish and frogs. The plague on hoofed animals could be African horse sickness or bluetongue, both of which are carried by culicoides. Since culicoides are not strong fliers, they would not have been able to reach the Hebrew land of Goshen, and thus the Jews would have been spared.

God did it, no matter how

The sixth plague of boils on humans and animals could be glanders, suggest Marr and Malloy, a contagious bacterial disease spread by flies and tainted meat. The seventh and eighth plagues, hail and locusts, would devastate the food supply. Three days of darkness, the ninth plague, may have been caused by a sandstorm with hot winds.

For the final plague, the authors suggest that what little food remained may have been contaminated — perhaps with Stachybotrys Atra; a black fungus which flourishes in the top layers of poorly stored grain. The firstborn humans and dominant animals would be more likely to eat from this layer, the authors suggest, and so would be more likely to consume poisoned grain.

Marr and Malloy's article presents a possible explanation for the plagues of Egypt, but certainly not the only explanation. Even if natural means were used, Marr notes, that does not mean the plagues were not sent by God.

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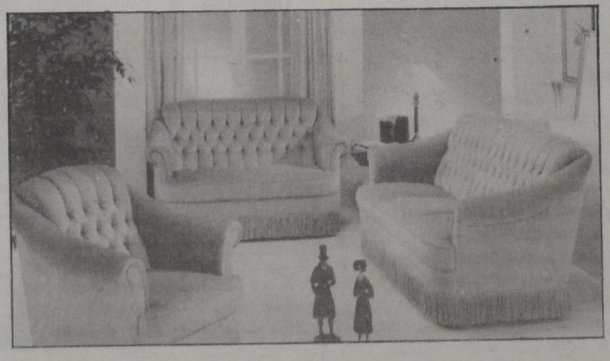

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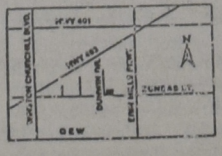

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Church

Split between Orthodox churches in former Soviet Union seems imminent

MOSCOW, Russia (EP) — Conflicts between rival Orthodox churches in the former Soviet Union could lead to a major split between Orthodox leaders.

The long-established Russian Orthodox Church, which follows the lead of Moscow, is battling with the Estonian Apostolic Orthodox Church, a breakaway faction of the church founded following the collapse of Soviet rule. The Russian church suspended ties with its mother church in Istanbul to denounce the decision to welcome into its jurisdiction a breakaway Orthodox movement in the Baltic state of Estonia.

Stopped praying for their brother

The Russian Orthodox Church suspended relations with the patriarchy of Constantinople after it agreed to take control of the Estonian Apostolic Orthodox Church. On Feb. 23, for the first time in the 1008-year history of the Russian Orthodox Church, the name of the Orthodox Patriarch of Constantinople was omitted from prayers during the Eucharist in Moscow. In March, thousands of followers of the Russian Orthodox Church marched through Tallinn, the Estonian capital, to show their unhappiness with the recognition of the breakaway church.

Constantinople fired back, issuing a statement which said, "You have not wanted to comprehend the truly peacemaking intentions of the Most Holy Mother Church. Instead, you accuse the Ecumenical Patriarchate of transgressing the Holy Canons and hurl uncharacteristic threats at it and us."

Ukrainian President Leonid Kuchma pledged to work to mediate the dispute, but rejected Moscow's calls for creation of a state church.

Property a significant factor

A significant factor in the dispute between the two churches is property, including cathedrals and monasteries. Estonian courts have ruled that the Estonian branch of the Orthodox church is the sole legal owner of Orthodox churches and buildings in Estonia, further angering Moscow. "We have no opportunity to preach freely. The seizure of our property has begun. The state has committed a colossal aggression against our church," the Russian Orthodox Church said in a statement.

Estonia won independence in 1991, and since then has worked to erase the memory of Soviet rule. The Soviets purged the Estonian church in 1940 after seizing control of the country. Soviets forcibly placed the Estonian church under the control of the Moscow-based Russian Orthodox Church, which was compromised by co-operation with the Communist regime and the KGB. Leaders of the Estonian church say the Russian Orthodox Church is riddled with former KGB agents, and charge that its purpose is the same as it has always been — to protect Russian power in neighboring countries.

As serious as the break in 1054?

Patriarch Filaret, leader of the breakaway faction, called on the Moscow-based church to dismantle its "spiritual empire." He told Reuters, "Moscow still maintains the essence of an imperialist church. Despite the collapse of the Soviet Union, the Russian church wants to keep a church empire in the form of the Moscow Patriarchate. The time has come to restore historical right. An end must be put to Moscow's spiritual empire."

The crisis has the potential to bring about one of the most serious splits in Christendom since 1054, when eastern Orthodoxy broke away from Roman Catholicism.

Dangerous situation

The situation is escalating, with the Orthodox church in Ukraine seeking to break free of Moscow. The Russian Orthodox Church has also accused Constantinople of wanting to take control of the orthodox community in Hungary, which Moscow claims as its territory.

Recently, Russian Orthodox Church leaders announced their willingness to settle the dispute and avoid schism. A statement issued by the Moscow Patriarchate said that Constantinople also recognized the need for talks.

Metropolitan Kirill of Smolensk and Kaliningrad, who has been appointed as a negotiator, said, "We realize how dangerous this situation is. We do not want a schism in Orthodoxy and have warned about this."

Kirill added, "We have a burning desire to find a way out of the situation.... We are ready to discuss any option but we insist on ecumenical laws not being violated. Otherwise there will be no peace, no unity, only camouflage."

Seeing what's not there

Laura Smit CHAPTER & VERSE

"For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what is seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal" (2 Cor.4:17,18).

Last month, I wrote in this column about the dangers of living in a world of imagination, of expecting both God and other people to conform to our imaginings. But, surely, the imagination is not all bad.

In the Presbyterian Church (U.S.A.) one of the ordination vows requires officers to promise to serve the church "with imagination." The imagination allows us to love others with empathy, to identify with their sufferings and anticipate their needs. The imagination allows us to make allowances for other people, to forgive mistreatment and to overlook thoughtlessness. The imagination allows us to be creative, reflecting our Creator God.

Simone Weil warns that the imagination may enable us to live in a self-centred world of our own making, but the imagination may also enable us to escape self-centredness and see the world from the perspective of another. It may even enable us to see the world as God sees it.

A parent's imagination

When I watch my friends deal with their children I am often struck by how much imagination those parents must have. I see a gangly, grubby and obnoxious nine-year-old, whose sense of humor is based on bodily functions and who thinks that school is torture. But that child's parents see a gift from God, a brilliant mind, a lovely soul, a talented artist, a developing genius, a precious being who deserves all their love and attention and care. That takes imagination. Which vision is closer to God's vision of that child — mine or the parents'? When God looks at us, we trust that he does so with a parent's vision, seeing not only what is, but also seeing the good which could be.

It seems to me that whereas we must be distrustful of imagination when we are considering what is actual, we need imagination in order to see what is potential. So it is only by imagination that we see in a child the potential to become a gifted, talented, productive adult. It is only by imagination that we see in our would the seeds of the new heaven and the new earth. It is only by imagination that we see other people carrying about with them the "weight of glory" which Paul tells us will be realized in each Christian in the life to come. And it is only by imagination that we may feel that weight beginning to press down on our own shoulders.

Studying God's inspired imagination

That doesn't mean that everything which we are capable of imagining will someday come true. Advocates of positive thinking like to say that if you can imagine something, you can do it. That's clearly nonsense. I can imagine flying. Like most people, I've had very vivid dreams in which I can fly. But I can't fly. Nor do I have any reason to believe that I'll ever be able to fly. There are some people who suggest that the universal nature of this image — the fact that almost everyone has such dreams — suggests that we are actually designed to fly and that we'll be able to fly in heaven. I don't find that convincing. I know that my imagination is bigger than my own potential. I also know that I can imagine lots of options which can't all be actualized, because choosing one will rule out the others. For instance, I may imagine different possible careers for myself, or different places to live, or different people I might marry. Not everything I imagine is going to take place, because my imagination is bigger than my capacity for living.

However, my imagination is *not* bigger than God's potential or God's capacity. Paul says that God is the one "who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine" (Eph.3:20).

If we are to understand the things which God intends to accomplish, we need to look "not at what can be seen but at what cannot be seen." We should be looking for God's intentions in our own lives, in the lives of other people, and in the structure of the world as a whole. Such a faithful vision requires an inspired imagination.

Laura Smit is a pastor in the Presbyterian Church (U.S.A.), who is currently doing doctoral work in philosophical aesthetics at Boston University, Boston, Mass.

van der Woerd
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Feature

Andries de Boer, artist:

Lini R. Grol

The artistic work of Andries de Boer is, to say the least, impressive. Visitors to a gallery showing his work stand in wonder looking at his intricate stylistic figures, his unique still-lifes of glass bottles or flowers, his intriguing collages and fine wooden constellations.

It is fascinating to see the variety of this body of art which has grown since de Boer came to Canada more than 30 years ago.

Andries de Boer, one of six preacher's kids, was born in 1938 in Achum (Friesland), the Netherlands, and grew up in an artistic family. His father, besides being a minister, was an accomplished organist and pianist who delighted his congregation with his skilled improvisations. His mother and aunts were artists who were admired for their paintings and even more for their drawings. It could be expected, then, that in such a creative environment Andries, even as a small boy, would be inspired and encouraged to develop his own creativity.

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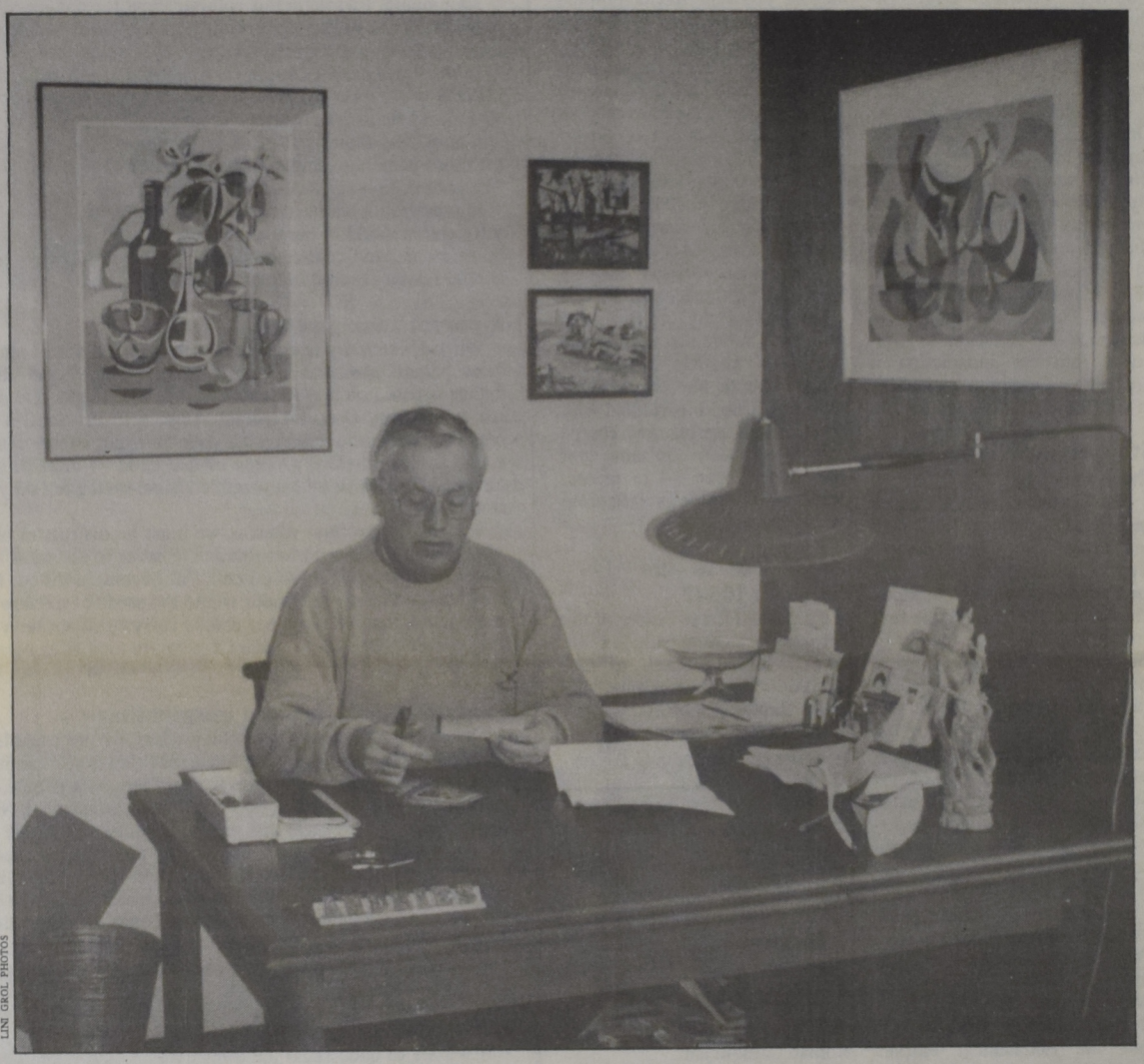


LINI GROL PHOTOS

Andries de Boer at work

Passing on his passion for art

When de Boer went to teachers college in Dokkum, his art teacher was Sietse Camping, well-known in the post war Netherlands for his activity in the Underground. When Camping saw the work of his new student, he recognized the young man's talent and made him study the work of the great masters. Andries learned to draw with chalk, charcoal, pencil, or pen and ink. He created aquarelles and oil paintings, or sculpted in clay. He received an all-round education in the use of art materials.

In 1963 Andries emigrated to Canada and settled in picturesque Georgetown, Ont., an old town with an active cultural community. De Boer had trained as a teacher as well as an artist, and since very few artists can make a reasonable living with their creative work, he cheerfully went back to teaching. In his spare time he kept up with his art and occasionally sold some of his work.

For 15 years he taught classes at elementary schools, where, as can be expected, he especially enjoyed teaching art, and where students greatly profited from his talent and expertise.

For almost 18 years he worked for the North Halton Association for the mentally handicapped. He also volunteered at the camps of Christian Horizons, where discussions with fellow camp leaders often inspired his work. This was the case with his collage "Corinthians 13," or the one titled "Creation."

De Boer relishes the memory of his experiences during the six years he was in charge of arts and crafts at the Christian Horizon camps. There, as everywhere, he generously shared his talent to help others develop their own.

De Boer is an active member of the Christian Reformed Church in Georgetown. He uses all of his considerable talent to express his views on life at large, but especially on his faith and his strong belief in the Bible.

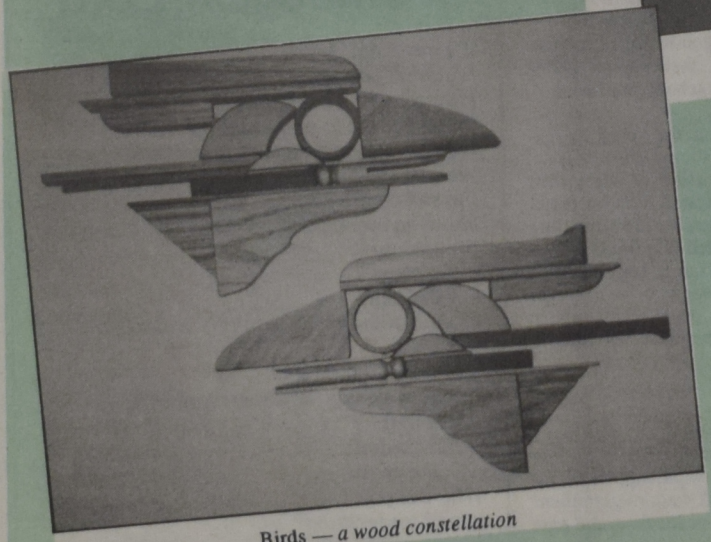
Bible comes to visual life

Though he enjoys creating still-lifes of flowers, or land- and seascapes, his favorite subject is the Bible, as can be seen in his paintings and collages. And since a picture is worth a thousands words,

Doing his best for God

Eagles still fly — *1990, by Andries de Boer*

Still life with a jade plant — *1995*



Birds — *a wood constellation*

conscious, de Boer has also depicted the well-known statement "Black is Beautiful."

Once, on his way to work, he found several pieces of wood which many had passed by as part of the flotsam and jetsam thrown on the side of the road. But Andries took this so-called junk home and created from it wooden "constellations," like unique miniature doors or windows. Some of the "junk" became fierce-eyed eagles' heads.

He ingeniously used the different grains and natural colors of the wood to add dimension to each piece.

Doing his best for God

His changing work shows that he never gives up learning and enjoys experimenting with every material or idea that comes his way. To share his work with others, he often takes part in group or one-person shows in local libraries or other venues, and in farther away cities.

Once a year he holds an open house for his family and friends. He turns this into a friendly gathering to show his latest work in a casual, homelike setting.

Andries de Boer is rather humble about his achievement. When people praise him for his work, he calmly says, "God gave me this talent, I have to use it even though I will never equal Rembrandt and the like; I just have to do the best I can."

The End

he speaks eloquently about his belief.

He brings the Bible to life in his moving collages depicting the Creation, of the world; "Through a glass darkly" (Corinthians 13); and the Jewish people going to their homeland ("Israel"). Socially

De Boer's changing work shows that he never gives up learning and enjoys experimenting with every material or idea that comes his way.

Lini Grol is a free-lance writer and scissor-cut artist who lives in Brampton, Ont.

Feature

Forever is too long to hurt

KEN HEYMAN

Sarah Rhodes

"Forgive me for the way I treated you," said my father. "I treated you the way Pa treated me. He whipped me hard."

These words my father said to me the last time I saw him. Three weeks later he died.

I did not tell him I forgave him. I didn't feel forgiveness. I put my arms around his shoulders for a bit and then walked out of the room. Sometimes I've wished I had said, "I forgive."

Papa was a stern man. Besides physical beatings there were verbal beatings. I had a strong will and did not always agree with him, but I was not bad.

I think everyone wants to look back and believe he or she had good parents. The Bible tells us to honor our parents, to forgive as God forgives us. And so, guilt and shame fills us when we've done neither.

I thought forgiving was forgetting. I tried to put away the memories, pretending such things did not happen. But an act or a word from someone would bring something to mind that I hoped I had forgotten. There have been bad dreams too. I sometimes thought that if I had been a better person, he would have been kinder. And so, I carried guilt and shame for too long.

Recently, in a writer's workshop, a teacher said, "If there's someone you haven't forgiven, write them — whether living or dead — a letter listing the hurts you feel they inflicted. If they're living, decide if you think it would be best to give them the letter. Next, write a love letter.

Dr. David A. Seamands wrote in his book *Healing of Memories*: "When painful memories have not been faced, healed, and integrated into life, they often break through defenses and interfere with normal living" (p.79).

The Apostle Paul wrote: "Forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus."

What do we remember? What do we forget?

Recently, I wrote a letter to my father listing my hurts, things I never talked about to anyone. I sensed him looking over my shoulder reading what I wrote and I felt I should still be afraid of him, that I was being disrespectful in what I wrote.

I know I can never forget what happened, but each time the memories come back, I want to give them to God for healing.

A prayerful process

I put the letter away for a week. During that week I prayed often for God to help me forget and forgive. I told my husband for the first time about the abuse. I wanted a clear mind, to get rid of resentments.

I re-read the letter and still I could not say, "I forgive." I read the letter again, asking God to forgive Papa for each hurt. With prayer in my heart, knowing I, on my own, could not forgive, I felt God's *agape* forgiving for me. I felt God's peace. I thought of the joy Papa must have missed as a parent. I wondered about his life as a child.

I remembered I had blamed Papa for some of my own failures. I knew I had made some wrong choices too.

Some days later I made a list of good things I remembered about Papa. Surprisingly, there were many. Honesty, belief in doing our best in school, hard work, were some.

Though he did not attend church for years, he expected his children to go and it was there I knew Jesus.

Dr. Seamand also wrote in *Healing of Memories*: "Forgiveness often needs to be reiterated. It is far better to be perfectly honest with God when we are struggling with old resentments. It is better to tell him frankly if we are unable to surrender them and find it impossible to change our feelings. Frankly, I am not sure we can ever change our feelings. What we can do is admit this to God, and then give him our willingness for him to change them."

Give it to God

And so, I wrote a prayer letter to God and told him I want to be healed of resentments; to forgive as he forgives me. I know I can never forget what happened, but each time the memories come back, I want to give them to God for healing. I asked God for peace from the past of resentments.

It's been a month since I completed this "project." I feel as if I no longer carry a dark secret; that God in his mercy cleansed me. I feel a heavy load is gone. I smile more now and folks smile back.

In the last verse of the Old Testament, Malachi says: "And he will turn the hearts of fathers to their children and the hearts of children to their fathers (Mal.5:6;RSV).

God gives us hope and healing. We can go to him when the past crops up. I want to press forward to the call of God in Christ Jesus.

Sarah Rhodes is a pseudonym for a writer from Waco, Texas.

Living Parchment

Like a virgin piece of paper
I stand before my Lord.
With past sins long forgotten
as I lean upon his Word.
Today is what I make it,
the choice is mine alone.
To accept his kind atonement
or continue on my own.
If I believe what he has promised
I am clean, as of today.
And can write peace and contentment
on this brand new empty page.

Marcia Krugh Leaser
Fremont, Ohio

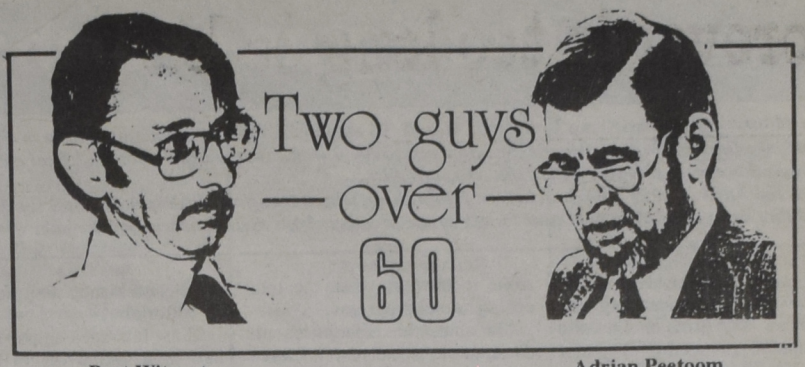
It's me again, Lord

It's me again, Lord.
Wouldn't you think
after all we've been through
that I'd come to you just once
with an "Everything's okay prayer?"
Well, not today.
I'm still confused
about so many things — like
the sorrow
the tears
the pain.
Human things, you wouldn't understand.
But wait.
You were human too
just long enough to know them all.
the denial
the garden
the cross.
Who but you
would understand?
It's me again, Lord.

Marcia Krugh Leaser
Fremont, Ohio

Opinion

Don't be a slut, do laundry on Monday!



Bert Witvoet Adrian Peetoom

Dear Adrian:

I know you and I are men who worked out of the house for many years (I still do, but you're retired), and our wives worked in the home for many years, so doing the laundry has not been part of our experience very much. But in this letter I want to talk about laundry. The idea came to me after reading the following rhyme I found in a book of quotations. It offers a telling look into the past:

They that wash on Monday
Have all the week to dry;
They that wash on Tuesday
Are not so much awry;
They that wash on Wednesday
Are not so much to blame;
They that wash on Thursday
Wash for shame;
They that wash on Friday
Wash in need:
And they that wash on Saturday,
Oh, they're sluts indeed.

Isn't that an interesting rhyme from 19th century England? It brings back memories from my childhood when, indeed, Monday was washday.

I don't know why Monday was considered the ideal time to wash, except perhaps that it symbolized a new beginning. People would not dream of washing on the Sunday, of course, even though it is the first day of the week, because that constituted a violation of the Sabbath. So Monday was the new beginning as far as work was concerned. Then too, people (read "women") would want to get those precious Sunday clothes restored to near pristine condition as soon as possible.

I can see why washing on Saturday was frowned on. First of all, Saturday was the day that human bodies were scrubbed in tubs and all kinds of preparations were made for the Sunday. So there would not be enough time for the laundry. After all, doing the laundry was a huge job that would take most of the day.

First, water had to be drawn from a well behind the house. Then water had to be heated in large pans on top of a kitchen gas stove, which resembled today's camp stoves. Dirty laundry had to be soaked for hours. Then, the clothes were washed in a washing machine, which was at first hand-powered and eventually motorized. After that, clothes had to be rinsed and pushed through a wringer.

Finally, they had to be hung on a washline or dropped on the grass for bleaching. If that had to happen on Saturday afternoon, the weather might not be nice enough to make sure that everything was dry before Sunday. And you were not allowed to have clothes hanging on the washline on Sunday. After the drying, the clean clothes had to be pressed.

No, forget about washing on Saturday. That was an insult to God.

Perhaps the rhyme places blame on postponement. The idea is that the earlier you do the unpleasant, the better it is (I imagine that most women did not particularly like washing and scrubbing clothes). Not tackling the unpleasant immediately, shows a weakness of character. In fact, those who wash on Saturday are thought of as sluts. (Put that in your wringer and mangle it!).

How these kind of folk ethics have changed! Today women don't work at home as much, so that it's difficult to set Monday aside as washday. Besides, the idea of laundry being a woman's job is disappearing. Furthermore, technology allows us to wash and dry on a Saturday morning, while we're doing other jobs. And most clothes don't have to be ironed. So, one does not need to be a Sabbath breaker by washing on Saturday.

As for postponing the washing of clothes, well, if that makes one a slut, so be it.

In favor of cleanliness,
Bert

P.S.: Did you know that "slovenly" comes from *sloofje?*

✉ ✉ ✉

Dear Bert,

In the summer of 1943 our family moved from Baarn to Groningen. In the summer of 1944 (I was 10) my Dad arranged for me alone a week's holiday with friends in Baarn. I still remember the essential experience of that holiday. Perhaps not all the details in memory are what they were in fact, but let's not quibble. After all, your reflections brought this story to my mind.

The family was large, some six children, I think, from babies to at least one child older than I. The house was very small, a corner house in a typical Dutch working class row-housing district, and I probably slept with two others in the same bed. Such corner properties were often built to be stores, and my parents' friends ran a small grocery establishment from which they made a careful living.

They were open every day from morning till evening, but closed for a one-hour lunch and the whole of Wednesday afternoons. The work was labor intensive: customers in front of the counter ordered, and Pa and Ma rushed from behind the counter through the store to assemble the goods mentioned, weighing, wrapping, slicing, cutting, etc. The small store was always crowded with goods, reserve inventory and returned bottles/jars piled behind the in-store back door that led to the living quarters, sometimes spilling right into... the laundry area (*het washok*).

These were church friends of my parents, and they behaved much like my parents did. On Sunday morning, Pa took the older children to church and Ma stayed home with the babies, and in late afternoon Ma went and Pa stayed home. They read the same church journals my parents did, even the same books, and talked the same way about church, politics, the war, their leaders. They didn't go to movies, nor biked on Sundays, or played cards; they faithfully sent all their children to Christian schools.

However, to my utter amazement, on the Sunday afternoon that I was there I suddenly discovered that Pa was doing the family laundry — all by himself! A man! Doing laundry! On Sunday afternoon! There was no washing machine in sight, of course. A tub, a wash board, hot water in kettles, and drying lines strung everywhere, including outside where no one could spot laundry drying inside a high wood fence. There was Pa, with red arms and a red face, but otherwise calm and determined, arms moving up and down over the washboard, steadily working himself through quite a pile, including diapers. I was amazed. Here was a godly man doing a most godly thing (laundry) in a godless way (on Sunday).

I have never talked about that with anyone, not with them, not with my parents. Somehow I figured out this was a "calf-in-the-well" example. Ma was not strong. There was no other day in the week. Not even Wednesday, for then the wholesaler would drop his load right into that laundry area, the only storage space available. And what's the difference between having a snooze or doing the laundry in terms of "keeping the Sabbath"?

Two years later my parents moved back to Baarn, but they never hobnobbed with those friends again, for the 1944-45 church schism had split their church. Until I emigrated I would see Pa or Ma biking through town. Pa sold his store after the war and begun a grocery wholesale business. The family moved to a much bigger house. But I always wondered: did Pa do the laundry on Sunday even then? Because he'd been doing it for so long, and habits are hard to break? Somehow I hope he did. One small step forward in understanding that the Sabbath is made for human beings, not human beings for the Sabbath.

In favor of godliness,
Adrian

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The rights of bishops

An editorial in* The Anglican Journal *of March '96 emphasized the need for spirituality in the church and it criticized the bishops for their meeting with premier Harris "to voice disapproval with his economic reforms." That editorial did not remain unchallenged (even though there were also five letters that supported it).

In the April issue of* The Journal *we found three letters (two from bishops) that call the March editorial "unfair and unbalanced" and that defend the bishops' rights to talk to the premier about their concerns for the poor in Ontario. Here are some quotes:

"I was astonished at your March editorial censuring the Anglican and Roman Catholic bishops for meeting Premier Harris to express their concerns at the devastating effects of his policies on society.

"The editorial is silent on the major cause of the deficit which is the tax holiday for corporations and the rich. Since the Second World War, corporate leaders have induced the federal government to reduce corporate taxes from half the national income tax revenue to a mere 10 per cent. Further, rich individuals have received income tax reductions at the expense of the middle class.

"Government has forgone more revenue by these concessions to business than the total cost of social programs.

"In sum, the bishops should continue to speak for society's vulnerable who are denied the opportunity to speak for themselves.

"To me the editorial was not only upsetting and unfair but simplistic and patronizing in its attitude towards me and my sister and brother bishops.

"That you would aim such a mighty blast at one bishop who gave one hour in one week to meet with the Premier shows an imbalance that makes me incredulous.

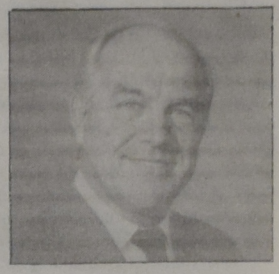
"Why do you single out one hour and level such an unbalanced attack? Perhaps you should walk for a week in the shoes of a bishop and then write an editorial.

"Last fall (mea culpa) I took a half hour and wrote to Premier Harris. My concern was that the poor be not forgotten even as the government dealt with the deficit. Later, our synod of 400 people, along with many letter writers since, gave overwhelming support to my letter.

"Am I being defensive? Yes. Am I annoyed? Yes. As a leader, I expect criticism and growth because of it. However, I think criticism from the editor of the *Anglican Journal* should be informed, should be fair and show some balance."

Church press quotes

Jacob Kuntz



Reason for cynicism?

Roy Bonisteel has a regular column in the* United Church Observer. *In the April issue he voiced his opinion on today's politicians. Above his article he wrote: "Maybe politicians have become cynical because the voters are cynical too." He quotes the saying that "every nation has the government it deserves," and continues:

"Maybe we expect too much of them, yet they promised us a lot when they were asking for our vote. They said they had new ideas on how to get us back to work; they said they were going to set a new course for our country; they said they cared about the young and the old.

"They never mentioned they were going to make it almost impossible to get an education. They never shared with us their plan to cut senior's pensions. Is it any wonder we've become cynical?

"Some politicians are as cynical as the public seems to be. I heard John Crosbie, former MP and cabinet minister from Newfoundland, tell a TV interviewer a few weeks ago that there are only two reasons to go into politics. If you are so poor you can't do anything else, then politics may make you better off than you are. Or, if you are very rich, then it doesn't matter, you can spend all the money you need to stay elected.'

"A very different view comes from Claude Ryan, the man often called 'the conscience of Quebec.' Once, when I asked him why he ran for office he answered: 'I think every person has to answer a few calls in life. Some human beings are privileged to see that call very, very clearly. In my case it came so clear that if I was a man of courage I had to answer the call. But, once you've done that you are as you were before. You're not better. You are not more courageous than other people. But, you have a kind of calm that suits your usefulness to the society in which you live.'

"Recently former Governor General Ed Schreyer was asked why politicians had such a bad reputation. 'It is because the media generalizes,' he said. 'You in journalism need to be specific. Yes, there are individual politicians who deserve to be more criticized. But the majority are doing the very best they can, serving their constituents to the best of their ability. They should be singled out for attention and not included in a cursory dismissal of politicians generally.

"Since Schreyer and Ryan are two I would put on my list of dedicated Canadians, I'll pay attention to what they say. I just wish we had more of them."

The V-chip

For those who don't know, the V-chip is an electronic device that allows TV viewers to block out offensive and violent shows. In the future, all new TVs will be equipped with them.

We may think that this new device will be the answer to television violence. But the editor of* The Catholic Register *(April 8) is not so sure. It calls the introduction of the V-chip "a Pyrrhic victory." Why?

"Maybe it's because the V-chip lets the violence hawkers off the hook. They can continue to produce as much gore and mayhem as they please. They can blithely ignore the growing evidence that their wares contribute to an atmosphere of fear and greater acceptance of violence as an appropriate way to settle conflict. Prior to the existence of the V-chip, many concerned parents hoped television producers would reform themselves. There is no chance of that now.

"The V-chip also lets parents off easy. They no longer need to worry about what their children are watching. Their work stops once they have programmed their acceptable limit of violence into the chip.

"If only it were so easy. The V-chip is actually a pathetically weak weapon for battling the complex ways in which so much of Hollywood's produce corrupts society.

"Violent programming is only the tip of the iceberg. What about banal programming? It would be just as useful to have a "B-chip" to tune out all those shows that promote mindless consumerism or exploit sex, such as *Baywatch, Melrose Place* or *Beverly Hills 90210.*

"The fact is we don't need V-chips or B-chips. If they really want to, parents can control what their children watch. All they need is awareness of what's on TV and a willingness to act decisively. It's called parental authority and it doesn't need batteries.

"In addition to policing our children's viewing habits, we should put our own under closer scrutiny. Cleansing our lives of some of the more superficial pap we consume each week can't help but allow us to get more in touch with what's really important."

The Menno tulip

There was an interesting news item in* The Mennonite Reporter *of April 15. We were told that a new variety of tulip in the Netherlands was named after Menno Simons.

"Menno Simons received a special tribute in his homeland on February 23 when a new variety of tulip was named after him. "Mennonites are celebrating the 500th anniversary of Menno's birth.

"The tulip was 'baptized' at a Friesland flower show by a government official with the words, 'I christen you Menno Simons,' accompanied by a sprinkling of water.

"The flower, bred by Jan Ligthart, is red, symbolizing the warmth of the Mennonite faith, according to the March 2 Mennonite weekly, the *Algemeen Doopsgezind Weekblad.*

"The article in the Dutch paper also speculated that Menno (1496-1563) might have seen the earliest drawing of tulips — an illustration in an Italian Bible around the year 1100. The first tulip bulbs arrived in the Netherlands only in 1593.

"Menno and tulips are inextricably linked, noted the *Weekblad.* Just as Menno gave his name to a faith that spread around the world, so the tulip is the image by which the Netherlands is known around the world."

Jacob Kuntz is a retired Christian Reformed minister who lives in Brampton, Ont., where he works as chaplain in Holland Christian Homes.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

For our Calendar of Events, please turn to page 19

Marriages

BULTHUIS/MIEDEMA:

"Together with all the saints, held by the love of God."

With thankfulness to God for bringing them together we, Jerry and Shirley Bulthuis and Sam and Marjorie Miedema wish to announce the wedding of our children

JENNIFER
and
GARY

Jennifer and Gary will exchange their vows on Saturday, May 25, 1996, at 11 a.m., in the Ancaster Chr. Ref. Church, Ancaster, Ont.

Their future address is:
160 Markland St., Apt. 3, Hamilton, ON L8P 2K5

STOB/ZEYL:

"Make every effort to keep the unity of the Spirit through the bond of peace" (Eph.4:3).

In the spirit of Christian joy, Harvey and Audrey Stob of Glen Rock, N.J. and Tom and Aleida Zeyl of Smithville, Ont., wish to announce the marriage of their children

SONIA CRISTINA
and
DEREK MICHAEL

on May 25, 1996, at 3:30 p.m., at the Church of the Servant, Grand Rapids, Mich., Pastor Jack Roeda officiating.

Future address: 1422 Eastern Ave., East Apt., Grand Rapids, MI 49507

Anniversaries

1946 May 22 1996

May the light of God, in its perfect way, guide and direct you through every day.

With praise and thanksgiving to God, we hope to celebrate the 50th anniversary of our parents and grandparents

JACOB and ALICE (AFKE) BYMA
(nee BOERSMA)

"...The Lord will keep you from all harm, he will watch over your life; the Lord will watch over your coming and going both now and forevermore" (Ps. 121:7-8).

With love from your children:
Freda Bryant
Sid & Linda Byma
Michael, Robert, Jeffrey
Tim & Barb Kane
Brian, Matthew, Anthony
Ralph & Debbie Byma
Brittney

Home address: 727 Birchwood Ave., Cambridge, ON N3H 2V6

Anniversaries

Abcoude Richmond
the Neth. Ont.
1936 May 27 1996

With thanks to the Lord, we wish to announce the 60th wedding anniversary of our parents

JOHN and JANNIE DULLEMOND

"Jesus and his disciples had also been invited to the wedding" (John 2:2).

May God continue to bless you both.

With love from your children:
Connie & Ralph DeKleine — Maitland, Ont.
Peter Dullemond — Richmond, Ont.
Casey & Ruth Dullemond — Sarsfield, Ont.
Joe & Mary Dullemond — Richmond, Ont.
Audrey & Gerben Gazendam — Stittsville, Ont.

Also, best wishes from your 13 grandchildren and 10 great-grandchildren.

1936 June 3 1996

It is with much joy that we can celebrate with our parents

NORMAN and MARGARET GROENEWOUD
(nee HARDER)

their 60 years of marriage. We pray that the Lord may continue to bless them.

Congratulations, love and best wishes from:
Tim & Betty Greenwood — Coquitlam, B.C.
Gerben & Francien Groenewoud — Maarssenbroek, the Neth.
Augusta & Fred Neumann — Edmonton, Alta.
Albert & Darlene Groenewoud — Meadow Lake, Sask.
May & Pete Baelde — New Westminster, B.C.
and 19 grandchildren and one great-grandchild.

Address: #330, 13425-57 St., Edmonton, AB T5A 2G1

1961 May 20 1996

With thanks to God, we announce the 35th wedding anniversary of our parents

JOHN and MARGARET MIDDELJANS
(nee KATERBERG)

We pray for continued blessings in years to come.

Congratulations and love from your children and grandchildren:
Sandra & Paul Schoemaker — Kitchener, Ont.
Michelle, Natalie
Eileen & Rick Hoekstra — Kitchener, Ont.
Lindsay, Lauren, Benjamin
John & April Middeljans — Champaigne, Ill.

Home address: 44 Ashley Ct., Kitchener, ON N2E 2Z8

Anniversaries

Hazerswoude Brampton
1951 1996

On May 10, 1996, we celebrated the 45th wedding anniversary of our parents, and Opa and Oma

LEENDERT HASSEFRAS
and
GEERTRUI HASSEFRAS
(nee VANDORP)

"The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious to you" (Numbers 6:24,25).

May the Lord give you many more happy years together.

With love, their children and grandchildren:
Leonard & Janet Hassefras — Brampton, Ont.
Deanna
John & Cathy Hassefras — Brampton, Ont.
Holly, Graham, Jordan
Richard Hassefras — Brampton, Ont.

Address: 7900 McLaughlin Rd. S., H611, Brampton, ON L6V 3N2

1941 May 15 1996

With joy and thankfulness to the Lord for His faithfulness, we announce the 55th wedding anniversary of our parents

THOMAS and TINA SNYDER
(nee DE JONG)

"As for me and my house we will serve the Lord..." (Joshua 24:15b).

With faith in each other and faith in the Lord
your marriage is blessed with love's priceless reward
for love that endures and makes life worth living
is built on strong faith and unselfish giving.

Mom and Dad, the Lord has greatly blessed you during your many years of marriage. We hope and pray for His continued blessings in years to come.

With love and deepest respect,
Jennie & Tony DeWeerd
Thea & George Regnerus
Ann & Bill Vandenberg
Charlie & Lilly Snyder
Clarence & Hazel Snyder
Albert & Evelyn Snyder
Helen & John VanDoorn
Tom & Judy Snyder
36 grandchildren and 20 great-grandchildren.

Home address: 3810 River Road, Caledonia, ON N3W 2K7

Personal

ONE TO ANOTHER

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#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Anniversaries

Holland Marsh, Ont.
1971 May 27 1996

It is with joy and thanksgiving to God that we announce the 25th wedding anniversary of our parents, grandparents and great-grandparents

JACOBUS & ELZE GRADA VAN HEMERT
(nee ESSELINK)

"The eternal God is your refuge and underneath are the everlasting arms" (Deut.33:27a).

We are grateful for the continued blessing you are to our family. May you continue to experience God's faithfulness.

With congratulations and love from all of us:
Rev. John & Jean Van Hemert — Vancouver, B.C.
Harry & Ginny Van Hemert — Schomberg, Ont.
Alex & Riena Van Hemert — Newmarket, Ont.
Sara & Adrian Van Luyk — Holland Marsh, Ont.
Irene & John Vander Steen — London, Ont.
Nelly & Hugh Van Dyke — Guelph, Ont.
Audrey & John Schenk — Orillia, Ont.
Christine & Cor Buikema — Georgetown, Ont.
Jim & Janet Van Hemert — Holland Marsh, Ont.
30 grandchildren and 22 great-grandchildren.

Home address: 200 Holland Court, Apt. 04, Bradford, ON L3Z 1R8

Obituaries

Aalzum, Fr. Chilliwack, B.C.
May 17, 1916 - Apr. 24, 1996

The Lord called to himself, very suddenly in his 80th year

GEORGE (GEERT) HAAYEMA

"And I saw a new heaven and a new earth;...And I saw the holy city, the new Jerusalem, coming down out of heaven from God,..." (Rev.21:1a,2a).

Loving husband of Ann (Postma) Haayema.

Father, grandfather and great-grandfather of:
Clarence & Norma Haayema — Abbotsford
Garner, Roger, Zina & Brad (Suzanna), Joyce
Jayne & Andy Maarhuis — Chilliwack
Stephen, Nicola, Chad, Crystal

Memorial service was held April 29, 1996, in the First Chr. Ref. Church, Chilliwack, B.C., Pastor Herb de Ruyter officiating.

Correspondence address:
Mrs. A. Haayema, #107-8725 Elm Drive, Chilliwack, BC V2P 4Y3

Classifieds

Obituaries

July 20, 1951 - April 20, 1996
Philippians 1:9-11
JANE KLEIN-GELTINK

of Truro, N.S., passed away suddenly on Saturday, April 20, 1996, at the age of 44.
She is survived by her five brothers and 16 nieces and nephews.
Ben & Cristine Klein-Geltink — Cambridge, Ont.
Cindy & Steve, Tammy, Denise, Ken
John & MaryBeth Klein-Geltink — Ingersoll, Ont.
Greg & Julie
Carl & Wilma Klein-Geltink — Woodstock, Ont.
Christopher, Darryl, Nathan, Michelle
Gerald & Rita Klein-Geltink — Cambridge, Ont.
Brian, Mark, Kevin, Bradley
Bruce & Ida Klein-Geltink — Guelph, Ont.
Matthew, Kristen
She will also be missed by her step-father Bert Dunnewold, Hardwood Hill, N.S.
and her step-brother:
Hank & Herma Dunnewold — Hardwood Hill, N.S.
Hilda, Sarah, Albert, Jackie
and her step-sister:
Rika & Martin Cheverie — East Point, P.E.I.
Kristen, Chelsey
and special cousin:
Tony & Dawnelda Prinsen — Pictou, N.S.
Anja, Gerhard, Kathleen
Jane was predeceased by her father, John, in 1965, and her mother, Annie, in 1995.
Funeral service was held on Tuesday, April 23, 1996, at John Calvin Chr. Ref. Church in Truro, N.S. Burial followed in Heatherdale Memorial Gardens in Alma, N.S.
Correspondence address: Mr. B. Dunnewold, R.R. #2, Scotsburn, NS B0K 1R0

For Sale

Farm for sale: 100 acres. 100+ sow, farrow to finish, hog operation. Near Wyoming, Ont., on the bus route to the Christian school. For more information, call
(519) 845-3176

Vacation

House (semi) and car available August-September in **Midden Beemster, North Holland.** Would like same in exchange for senior couple in Brampton/Toronto area. No children please. Phone **(519) 853-1757** for further information.

Obituaries

On April 26, 1996, God took into his loving arms forever
RINKJE VANDERVEEN
in her 95th year.
During her working years, Rinkje was a nurse, first in Franeker, Fr. later on in Sick Children's Hospital in Toronto, Ont. On March 13, 1951, she emigrated to Canada with her sister Jeltje. Rinkje and Jeltje lived together for 43 years. In 1983 they came to Holland Chr. Homes. Rinkje was deeply committed to the Lord and always desired to serve Him in everything she did. We remember her with gratitude.
She is mourned by her sister Jeltje VanderVeen, and her brother Cornelis VanderVeen and his wife Albertje, and their children:
Klaas & Nan VanderVeen — Woodbridge, Ont.
Andries & Alice VanderVeen — London, Ont.
Jim & Iemkje VanderVeen — Schomberg, Ont.
Jacob VanderVeen — the Netherlands
Chris & Ann VanderVeen — Brantford, Ont.
Rinske & Hans VanBrederode — Barrie, Ont.
Jeltje VanderVeen — Toronto, Ont.
Rinke & Sonya VanderVeen — St. Catharines, Ont.
The funeral service was held April 29, 1996, in Holland Chr. Homes, Brampton, Ont., Rev. J. Kuntz officiating.
Correspondence address: Ms. Jeltje VanderVeen, Holland Chr. Homes, Hope Towers, 7900 McLaughlin Rd. S., R.R. #10, Brampton, ON L6V 3N2

Grootegast Brampton
the Neth. Ont.
Dec. 20, 1916 - May 6, 1996
SIETSE VANDERWILP

"Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps.23:6).
Sietse (Sid) VanderWilp is survived by his loving wife Dirkje (Dorothy), nee Kamminga.
Sisters:
Dientje Postmus
Antje Haan
and children:
Margaret & Gerry Roodzant
Wilma & Dirk Hoogendoorn
Frank & Sandra VanderWilp
Irene & Bob Pearson
Sylvia & Henry Seinen
20 grandchildren and five great-grandchildren.
Sietse was predeceased by his son Henry VanderWilp, granddaughter Renee Hoogendoorn, brother Klaas VanderWilp and sister Ientje VanderWilp.
They are now united again, and await us in glory together with all the saints.

Teachers

BELLEVILLE, Ont.: Quinte Chr. High School. We are a small (115 students), dynamic Christian High School located on the shores of beautiful Bay of Quinte in the city of Belleville, Ont. We are inviting applications for a **teaching position** opening for the school year 1996/97. Teaching responsibilities include the areas of history, law, world religions and related fields. Applicants with a Christian college background and a willingness to coach and give leadership in extra-curricular activities will be given preference. A living relationship with Jesus Christ, a love for children and a passion for learning are a must. Please send your applications, with resume to:

The Principal
Quinte Chr. High School
289 Pinnacle Street
Belleville, ON K8N 3B3

BRANTFORD, Ont.: Brantford Chr. School invites applications for a **full-time junior teaching position.** Teaching of French and music will be a requirement. Please send your application and resume to the principal:

Mr. Chris Vander Veen
Brantford Chr. School
7 Calvin Street
Brantford, ON N3S 3E4
Phone: (519) 752-0433

For Rent

Due to short-term appointment with CRWM, **our house will be available for rent** beginning **Aug. 15, 1996.** Large 3-4 bedroom home, furnished if necessary, located in **Jordan, Ont.**, with easy access to the QEW. Phone: **(905) 562-5899.**

London Fanshawe students. **Apartment available**, 3 min. walk from college. Also room and board, **5 days a week.** Phone Jane Koopmans at **(519) 451-8268.**

APARTMENTS: Redeemer College rents furnished 1-, 2-, and 4-bedroom apartments **May to August.** Enjoy our pastoral setting while visiting the **Hamilton/Niagara/Toronto** region. For excellent daily, weekly and monthly rates, and for reservations, phone **(905) 648-2131, ext. 260.**

For rent: 2-Bedr. apartment, Ancaster, Ont. Furnished, spacious, air-conditioned, private backyard, summer sublet available immediately till Sept. 1. Very reasonable rent.
Rented
Call (905) 648-1166

Teachers

FRUITLAND, Ont.: John Knox Memorial Chr. School invites applications for several teaching positions for the 1996-97 school year:
* a full-time **Grade 1** position
* a full-time **Grade 5/6** position
* a 50% part-time **Kindergarten** position
* a 50% part-time **Grade 3** position
* a 25% part-time **administrative relief position in Grade 8** with a preference in teaching **French** or **music.**

Please come to the school or call **(905) 643-2460** for a teacher application form. The deadline for receiving the completed application forms will be **Friday, May 31.** For further information, contact the Principal, Mr. J. De Jager.

* * * *

FRUITLAND, Ont.: John Knox Memorial Chr. School invites applications for a **part-time teacher assistant** position. The successful candidate will be assisting our resource teacher in the area of math remediation during the afternoons of each school day. If you have a love for teaching, patience for exceptional learners, a willingness to learn and a co-operative attitude please consider this exciting opportunity. We await your resume and a letter in which you indicate your strengths for this position. Please deliver or mail your application to:

John Knox Memorial Chr. School
795 Hwy. #8
Fruitland, ON L8E 5J3
Phone: (905) 643-2460.

The deadline for receiving applications is **Friday, May 31.** Please contact the Principal, Mr. J. De Jager for more information.

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Phone: (403) 362-4052 or
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Church News

Christian Reformed Church

Address change:
— **New Life Community Church** of Ajax, Ont., has moved to: 816 Krosno Blvd., Pickering, ON L1W 1G8, (905) 839-9814.

Miscellaneous

DCA Travel
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Toronto 416-224-5211
Toll-Free (Canada wide)
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Fax 416-224-0842
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Thank you.

Classifieds

Miscellaneous	Job Opportunities	Miscellaneous

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Little Europe Resort, R.R. 3, Bracebridge, ON P1L 1X1
Phone: (705) 645-2738

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Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. **This means that in order to get a subscription renewed we have to pay close to $1.00 in postage alone!**

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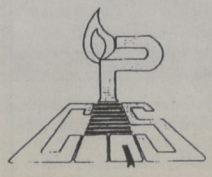

Teachers must be committed Christians and certifiable by the B.C. College of Teachers. Send resumes and statements of faith to:

John A. Messelink, Secondary Principal
Pacific Christian School
654 Agnes St., Victoria, BC V8Z 2E6
Phone: (604) 479-4532, Fax (604) 479-3511

Events

ICS INSTITUTE FOR CHRISTIAN STUDIES
229 College Street, Toronto, Ontario

Join us at ICS on
Thursday, May 23, 1996 at 7:30 pm
For An Open House Discussion on:

Creation Order, Dooyeweerd and the Reformed Tradition
with
Dr. Hendrik Hart

In Calvinism in general, and in reformational thought in particular, the concept of *creation order* (the God-given structure of reality) has been important. In recent decades, the concept of *order* in all of Western thought has received much attention. Dr. Hart will discuss a paper on the background of his current thinking concerning the work of Herman Dooyeweerd and his associates on creation order, and about his reasons for initiating a renewed discussion of this topic.

Copies of the paper are available and should be read in advance.
Call ICS at 416-979-2331 to request a copy.
Admission is free, and refreshments will be served.

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(604) 532-1733
fax (604) 532-1734

No issue on May 31, 1996

Miscellaneous

Kerkdiensten op cassette in de Nederlandse taal

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For more info. call Sake or Chelsey Dykstra at

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Save money by using our classifieds

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time. As in previous years *Christian Courier* will carry the **Summer Job Market** section in the Classifieds. We urge you to check this section until **May 24.**

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as brief as possible! Please note:

1) We will run your ad in up to four (4) issues of *Christian Courier.*
2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.
3) **Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for $5 x the number of weeks you wish us to run the ad (maximum $20, GST incl.).**

Good job hunting!
Stan de Jong
Manager

Attention: Employers

This summer why not hire a student to help ease your workload and get some extra things done? This spring, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

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Note:
* This offer is not valid for subscription renewals.
* Cheque/money-order must be enclosed with this coupon.

Events

Miscellaneous	Vacations	Events

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HOLLAND REVISITED

About four years ago a group of Oxford County (Ont.) farmers visited the Netherlands. This tour was well received and appreciated by its participants. As a matter of fact, many participants said that we should do it again someday. Well, there is no time like the present. So, let's do it again!

Come and see how the Dutch control the flow of two major rivers while 50 per cent of the country lives below sea level. Come and see the enormous agricultural output from a small land base.

Holland is the second largest exporter of ag. products in the world, well ahead of Canada. **We'll visit the greenhouse industry** where a staggering 90 per cent of all products are exported.

Come and see Rotterdam harbor, the largest in the world. But let's also have an eye for the historic heritage of the country. My hometown, Gouda, is home to the longest church in the Netherlands, 121 metres long; it has glass stained windows dating from before reformation 1560s.

Also, we will spend a day in Amsterdam, the capital and cultural centre of the Netherlands.

We'll also have a look at some of the problems the Dutch are addressing. How they are coping with strict environmental laws. The western part of the Netherlands is very densely populated; is there any place left for modern agriculture?

There are many points of interest in the Netherlands. **This tour will be put together with input from participants.** An information meeting will be held in the middle of June to prepare a final itinerary and answer participants' questions.

We are planning this trip for the end of August to early September **(Aug. 27 to Sept. 6/96).**

Now the hard part, finances. First of all, this is a non-profit undertaking and we will do our very best to keep cost as low as possible. We are fairly confident that the cost will come in at **$1,850 p.p.**

This includes: a) return airfare Toronto — Amsterdam — Toronto; b) Bus (including an English speaking driver); c) Hotel accommodation (9 nights, 8 breakfasts, 4 lunches, 7 dinners); d) All entry fees of tours we elect to take.

For more information on this opportunity to see Holland in depth, please contact: **Rennie Feddema** at **(519) 289-5756** or **Jasper Vanderbas** at **(519) 462-2866**, before **May 31, 1996.**

Help *Christian Courier* now!

"EACH ONE GAIN ONE"

Please help us grow and support Reformed Christian journalism. We need your help!

Stan de Jong
Manager

Rev. Tymen E. Hofman, who came up with the above slogan, wrote in CC, October 13, 1995, "Let everyone who subscribes to CC go out and find a person who does not and work till a new subscriber emerges."

Are you up to that challenge? It would be a great way to "buck up" CC's subscription list.

A CC subscription makes for a great birthday or Christmas gift!

Furthermore, we will reward both you and the new subscriber with a nice gift. See the coupon printed elsewhere in this issue.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

May 23 An open house discussion with Dr. Hendrik Hart on "Creation Order, Dooyeweerd and the Reformed Tradition," 7:30 p.m., ICS, 229 College St., **Toronto**, Ont. Call ICS at (416) 979-2331 to request a copy of the paper (which should be read in advance). (#)

May 25-26 Third annual "Conference for Women in the Chr. Ref. Church," at Jubilee Fellowship CRC, **St. Catharines**, Ont. Theme from Job 42. Keynote speaker: May Stewart Van Leeuwen. Info.: Nancy Marsman (905) 682-1785 or Margaret Wunderink (905) 934-5589 (#)

June 1 Second annual "Calgary Chr. School Golf Tournament" in support of Calgary CS Gym fund. Registration per golfer $130. Info.: (403) 242-2896.

June 1 Shalom Manor's annual "ABC Sale," 8:30 a.m. - 12:30 p.m., at 12 Bartlett Ave., **Grimsby**, Ont. Breakfast from 8-10 a.m., coffee at 10:30 a.m.-12:30 p.m. Plants, flowers, crafts, toys, bake table and much more. Don't miss this!

June 2 Dutch worship service led by Rev. Ralph Koops, 3 p.m., CRC, **Ancaster**, Ont.

June 2 The 27th "Hollandse Dag" in **Moorefield**, Ont. Starts at 10 a.m., in the Community Centre. Speaker: Rev. H. van Essen. Take along your own lunch and coffee cup! (#).

June 7-8 Banquet and conference to celebrate the 25th anniversary of "The Voice of the Martyrs" (founded by Pastor Richard and Mrs. Sabina Wurmbrand), at Ontario Bible College, **Toronto**, Ont. Info.: phone (905) 276-6210 or fax (905) 276-0228 (#)

June 10-13 The "4-Day Evening Walk" at the Botanical Gardens, **Burlington**, Ont. To pre-register call (905) 383-6319 or write to: 4-Day Evening Walk Committee, P.O. Box 79554, Hamilton, ON L8T 5A2 (#)

June 15 24th Annual "Grunneger Picnic," 10 a.m., Grand River Conservation Area, **Rockwood**, Ont. For info. contact Harry Klungel, 505 Pinewood Ave., Exeter, ON N0M 1S1

July 8-26 "Summer School," sponsored by Wycliffe College and ICS. Theme: "...bearing fruit in every good work, growing in the knowledge of God" (Col.1:10) At ICS, **Toronto**, Ont. Info.: Chris Barrigar (416) 979-2870 or fax (416) 979-0471 (#).

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Teacher thinks learning history is a game

James Kwantes

SURREY, B.C. — A history teacher at Fraser Valley Christian High School in Surrey, B.C., has come up with a novel way to keep his students' attention in what can be a gruelling subject.

He lets them play games.

Grade 12 teacher Stephen Henstock invented "Zones of Influence," a board game that students can use to review 20th century history and prepare for their provincial exams. Henstock says the game is part "Risk" and part "Trivial Pursuit." "You're a diplomat, and you're trying to get agents into other countries," said Henstock, a Langley resident. "You get in by knowing about the history of a certain country."

JAMES KWANTES

Stephen Henstock demonstrates his game

Examples of questions are:

"What is the full name of the original Nazi party?" Answer: "The National Socialist German Workers party."

"How did Josef Stalin explain failures in his five-year plan, such as shortages of railway track laid down in 1933?" Answer: "He blamed the failures on saboteurs."

'Regular kids' like the game

Henstock, who hails from Mississauga, Ont., credits his Grade 10/11 social studies teacher, a former navy officer, and his own military background as inspirations for the game. He attended Royal Roads Military College in Esquimalt, B.C., for two years, Royal Military College in Kingston, Ont., for one year, and also held a summer job as a military historian at RMC while attending Queen's University.

Henstock says he knew the game was a success when a group of 16 students participated in a weekend "Zones of Influence" tournament.

"The kids came out on a Friday night to study history," says the game's creator. "And these are regular high school kids with social lives."

"Zones of Influence" is now being used by several Christian schools in B.C.'s Lower Mainland, as well as by Calvin College in Grand Rapids, Mich. The Los Angeles board of education — one of the largest school districts in the United States — and a Vancouver software company have also expressed interest in the game.

The history game is also developing a following among students in the Fraser Valley. Twenty-two students from six schools participated in a recent "Zones of Influence" tournament sponsored by Trinity Western University in Langley. Not surprisingly, two of Henstock's students won: Grade 12 students Adam Schellenberg and Ed Boraas.

Henstock now manufactures the board game on his own computer but hopes to mass-produce it one day. He is hopeful of a breakthrough after meeting with the provincial Education Ministry in an effort to get it to accept the game as an approved learning resource.

Is he confident the game will succeed?

"I've had really positive feedback from the students," says the 32-year-old teacher. "I used to wonder if ['Zones of Influence'] would be successful. Now I wonder when it will be successful."

One minute of Billy Graham touched him

Auke van Slooten

I was 16 years old, living in a family of nine children in Soest, the Netherlands. My mom had had a nervous breakdown, and it was a very tense time at home.

I was seeking.

One evening we were sitting in the living room. The radio was on, and all of a sudden I heard the voice of Billy Graham. The program was a broadcast of a sermon that Mr. Graham had preached during his Euro '70 Crusade in Dortmund, Germany.

I walked over to the radio and listened — for one minute. Then my mom turned off the radio. But that one minute of preaching spoke to the depths of my heart. I thought, "There is a way that I should come to know — that man spoke of hope."

The next day I went to the library. I read *The Challenge*, by Billy Graham, discovering that it contained 10 sermons from Graham's 1957 Crusade in New York City.

Every sermon in the book closed with an invitation to accept Christ. When I came upon the first invitation, I knelt down and accepted Jesus.

I was not sure if I was saved, so I went on with the second chapter. And after the second chapter I again accepted Christ with all of my heart.

But there was no one to give

COURTESY DECISION

Auke van Slooten

me counsel, and I was not sure of my salvation, so I read on. I read twice through all 10 sermons during that weekend. And 20 times I came to the Lord. On Sunday night, Nov. 8, 1970, I was still a bit mixed up, and wondered, "Am I a child of God now?"

Then the thought occurred to me — I think that it was the work of the Holy Spirit — "Auke, when you come to Christ, God's Word says that he will accept you, because he has been waiting for you. All that you need to do, now that you have accepted him, is to have faith in his Word of acceptance."

I prayed, "Lord, I have accepted you. Now I accept through faith that you have accepted my life. I am yours."

The next morning I thought, "Something has happened. I feel so different." Then I realized, "I am a child of God."

I found another book by Billy Graham, *Peace With God*. In the months following my conversion, before I had found any other born-again Christians, that book helped me to learn to have a daily quiet time with God. Later I came upon the Navigators organization, and they helped me further.

During that time, I began to sense a deep longing in my heart to become a preacher. As soon as I had finished high school, I attended Bible School. There I met my future wife, Els Brautigam.

Now, after many years of gaining experience and building a solid foundation of ministry, I am a pastor of a flourishing church, *Evangelie Gemeente in de Ruimte*, in Soest. I also preach at conferences and in a variety of churches throughout Holland. My main ministry is teaching, motivating and calling young people to dedicate themselves to Jesus Christ.

In 1990 I was invited to go to Essen, Germany, to be a Dutch interpreter for Billy Graham during ProChrist '93. It was such a blessing to serve out of the deep conviction that the Gospel, preached with authority through the radio, from the screen or via satellite, truly can touch a human heart.

It did so for me.

This article was taken from Decision *magazine, May 1996. Billy Graham Evangelistic Association, used with permission, all rights reserved.*

News Digest

Netherlands mistreats immigrants

NIEUWERSLUIS, Neth. — The Netherlands has adopted a policy for dealing with illegal immgrants which is "so harsh that it has caused a wave of protests in detention centres" and is dispelling the country's image as the most liberal in Western Europe, reports *The Guardian Weekly*.

The policy, prison authorities admit, is designed to discourage immigration to the Netherlands, which is very densely populated. However, the tactics being used are less than humane.

The Dutch are believed to be detaining 700 people, mostly from North Africa and Bosnia, and most of them held incommunicado. The illegal immigrants may be imprisoned as long as nine months in crowded cells; most have no money and are forced to work at heavy manual labor as convicted criminals would be. It is common for them to be denied access to lawyers, visitors and exercise. Some report having been forced to pose for lewd photos, supposedly for their dossiers. Though some other EU countries also have adopted harsh immigration measures as well, Dutch observers admit the regime "has problems."

Canada waives Czech visas

OTTAWA (Canadian Scene) — Citizens of the Czech Republic will no longer need visitor visas to travel to Canada, says Citizenship and Immigration Minister Lucienne Robillard. The move is designed to "enhance business and economic transactions and promote tourism and cultural exchanges," says Robillard. "The lifting of visas for Czechs travelling to Canada represents another step in the removal of barriers to trade and free exchange of people."

About 8,500 visitor visas were issued to Czechs in 1995. The refusal rate for Czech citizens is very low since they are not considered to pose an "immigration control concern" in Canada.